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PREFACE.



This is the first part of volume XIX of the series and the ninth volume dealing with Arabic MSS. The volume comprises the works on the principles of Jurisprudence and Jurisprudence, two famous branches of Islamic learning. The collection here catalogued is specially distinguished from the other collections of Arabic MSS. in the Library in the number of separate works, in old copies and rare works. Consequently a good deal of time and labour has had to be devoted to the compilation of the two parts of the present volume. The first part contains notices of 203 MSS., of which 103 are on the principles of Jurisprudence, the rest consisting of the works on Ḥanafî Jurisprudence by the authors who flourished in the second to the seventh centuries A.H.

Maulavi Abdul Hamid, the compiler, deserves congratulations on his display of scholarship in some of the critical research evidenced in this volume. The following instances are worthy of citation:—

(i) In No. 1494 the compiler traces the author of the MS. with the help of a passage quoted in the body of MS. No. 1533.

(ii) The author of MS. 1500 was said by some to be a scholar of the 5th century A.H., but the compiler proves that the author was a scholar of the 8th century A.H.

(iii) Brock., vol. i, p. 174, and others say that the author of Uṣûl S͟hâs͟hî (No. 1501), a printed work taught in the Madrasahs, is one S͟hâs͟hî, who died in A.H. 325, but Maulavi Abdul Hamid establishes that he was a scholar of the 7th century A.H.

(iv) The authorship of Al Mank͟hûl (No. 1559) was the subject of dispute. According to some a certain Maḥmûd Mu'tazilî was the author of the work, and according to others the famous Ġazzâlî. The compiler, after a decisive research, proves that the famous Ġazzâlî is the author of the work

(v) Brock., vol. i, p. 373, and others wrongly decide the authorship of K͟hizânat al Akmal (No. 1617), but Maulavi Abdul Hamid skilfully discovers the real author of the work as also his date of death.

(vi) One Maḥmûd of the 7th century A.H. is commonly accepted as the author of Al Kifâyah (No. 1640), but the compiler succeeds in tracing the real author of the work.

(vii) The compiler skilfully traces the title of MS. (No. 1674) and its author's name, which are omitted in Bûhâr, *Lib. Cat.*, vol. ii, No. 168.

Among old and rare MSS. described in the present part the following deserve special notice :—

No. 1495. An old copy of Al Muntakhab fî al uṣûl, by Ḥusâmaddîn (*d.* A.H. 644=A.D. 1246). Dated A.H. 789.

No. 1499. An old copy of At Taḥqîq, by 'Alâáddîn al Bukhârî (*d.* A.H. 730=A.D. 1329). Dated A.H. 801.

No. 1508. A commentary on Manâr, believed to be unique, by 'Abdussalâm Diwah (*d.* A.H. 1042=A.D. 1632).

No. 1513. An old copy of Tanqiḥ al Uṣûl, by 'Ubaidiallâh bin Mas'ûd (*d.* A.H. 747=A.D. 1346). Dated A.D. 863.

No. 1523. A rare copy of an annotation of Talwiḥ, by Aḥmad bin Yaḥyâ (*d.* A.H. 916=A.D. 1510).

No. 1526. A rare copy of Taisîr, by Amîr Bâdshâh al Bukhâri, a scholar of the 9th century A.H.

No. 1530. An old and reliable copy of Musallan Aṣ ṣubût, by Muḥibballâh al Bihârî (*d.* A.H. 1119=A.D. 1707). Dated A.H. 1140.

No. 1540. A rare copy of Al Inṣâf, believed to be unique, by Baṭlayûsî (*d.* A.H. 521=A.D. 1127).

Nos. 1542-43. An old copy of sharḥu Mukhtaṣar al Uṣûl, of which no other copy is known to us into two volumes, by Quṭbaddîn ash Shîrâzî (*d.* A.H. 710=A.D. 1310).

No. 1544. A rare copy of a commentary on Mukhtaṣar al Uṣûl, by Sulaimân bin Aḥmad, a scholar of the 8th century A.H.

No. 1545. A very old copy of Sharḥu Mukhtaṣar al Uṣûl, by Qâḍi 'Aḍud (*d.* A.H. 756=A.D. 1355). Dated A.H. 865.

No. 1548. A rare and old copy of a commentary on Mukhtaṣar, by Saifaddîn al Abhurî, a scholar of the 8th century A.H. Dated A.H. 892.

No. 1558. An old copy of Al Kitâb al Jâmi'fî al al Ijtihâd Wa al Fatwâ Wa at Taqlîd, a work on Jurisprudence, believed to be unique, by Juwainî (*d.* A.H. 478=A.D. 1085). Dated A.H. 730.

No. 1562. A rare copy of a commentary on Minhāj al Uṣūl, by Shamsaddin Iṣfihāni (*d.* A.H. 749=A.D. 1348).

No. 1565. An old copy of a commentary on Taḥbir, believed to be unique, by Mardāwi (*d.* A.H. 885=A.D. 1480). Dated A.H. 924.

No. 1569. A rare copy of Ġāyat al Bādi, a commentary on Mabādi al Uṣūl, by a pupil of the author of the text.

No. 1581. A rare copy of a commentary on Zubdat al Uṣûl, by a pupil of the author of the text.

No. 1590. An old copy of a rare work on Zaidi principles of jurisprudence, by 'Imâd Muqrâni, who was alive in A.H. 972.

No. 1592. A rare copy of a commentary on Al Jâmi' al Kabir by Maḥmud Ḥaṣiri (*d.* A.H. 636=A.D. 1238).

No. 1593. A beautiful copy of Al Jâmi' aṣ Ṣaġir, by Imâm Muḥammad (*d.* A.H. 189=A.D. 804). Dated A.H. 783.

No. 1594. An old copy of a rare commentary on Ziyâdât, by Qâḍikhân (*d.* A.H. 592=A.D. 1195). Dated A.H. 640.

No. 1611. An old copy of a commentary on Manẓûmah by Maḥmûd al Lu'lu'i al Bukhâri (*d.* A.H. 671=A.D. 1772). Dated A.H. 727.

No. 1612. An old and valuable copy of a rare and useful commentary on Manẓûmah, by Muḥammad az Zauzani, a scholar of the 7th century A.H. Dated A.H. 835.

No. 1619. The second volume of Wajiz al Muḥiṭ, a rare work on jurisprudence, by Sarakhsi (*d.* A.H. 544=A.D. 1149).

No. 1622. An old and beautiful copy of Siyâsat ad Dunyâ wa ad Din, a work on jurisprudence, believed to be unique. It was transcribed in or before A.H. 701 for the Library of Salâr Governor of Syria.

No. 1627. An old copy of Al Ḥâwi al Qudsî, a very useful work on jurisprudence, by Aḥmad al Ġaznawî, a scholar of the 7th century A.H.

Nos. 1643–45. A very old copy of Fatḥ al Qadir, by Ibn Humâm (*d.* A.H. 861=A.H. 1456). Written in or before A.H. 879.

No. 1650. A very old copy of the second volume of Naṣb or Râyah, by Zaila'i (*d.* A.H. 762=A.D. 1360). Written in the 8th century A.H.

No. 1652. An old copy of Sirâj aẓ Ẓalam, a rare commentary on Durar al Mubtadî, by Abû Bakr al Ḥaddâdî (*d.* A.H. 800=A.D. 1397). Dated A.H. 970.

Butler Palace, J. A. CHAPMAN.
Lucknow, 14th August, 1931.

TABLE OF CONTENTS.

ARABIC MANUSCRIPTS.



PRINCIPLES OF JURISPRUDENCE.

ḤANAFÎ PRINCIPLES OF JURISPRUDENCE.

No. 1489.

foll. 337; lines 15; size $9\frac{1}{3} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اصول البزدوي

UṢÛL AL BAZDAWÎ.

The present work is commonly known to us under the above title; but in Brock., vol. i, p. 373, it is noticed under the title, Kanz al Waṣûl Ilâ Ma'rifat al Uṣûl. It is regarded as a standard work on the subject by the Ḥanafî School, and various commentaries, glosses, and annotations of the work have been produced, for which see Ḥâj Khal., vol. i, p. 335. The author tells us in the preface that religious science is divided into the following two *Qism*:—

(i) Theology, dealt with by Abû Ḥanîfa (*d.* A.H. 150 = A.D. 767) in the following works, viz., Al Fiqh al Akbar, Ar Rîsâlah and Kitâb al 'Âlim Wa Al Muta'allim.

(ii) Precepts or the law. This second *Qism* is subdivided into the following three branches:—

I. Knowledge of religious ordinances in themselves.

II. Knowledge of the texts and determination of the various sources from which the ordinances are derived.

No. 1490.

foll. 339; lines 9; size 11×7; 6×3.

The Same.

Another copy of the same. Marginal notes are found throughout the copy. It begins and ends like the above.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 1491.

foll. 383; lines 32; size 11½×6½; 8½×4

كشف الاسرار

KASHF AL ASRÂR.

A very useful detailed commentary on Uṣûl al Bazdawî (No. 1489 above), composed at the request of those friends of the commentator who knew that he had studied the text under his uncle, Fakhraddîn Ilyâs al Mâyamurgî, who was specially well known for his careful study and critical examination of the entire works of Bazdawî, the author of the text. The present commentary is divided into two volumes.

Vol. I.

Beginning:—

الحمد لله مصور القسم في شبكات الارحام .... قد سألني اخواني في الدين ... ان اكتب لهم شرحا ..... ظنا منهم اني بما اشتغلت بخدمة شيخي ..... و عمي ..... فخرالحق و الدين الياس المايمرغي ..... و انه قد كان مختصا من بين العلماء .... بتحقيق دقائق مصنفات فخر الاسلام الخ *

Commentator: 'Abdal'azîz bin Aḥmad bin Muḥammad al Bukhârî عبد العزيز بن احمد بن محمد البخاري, a famous scholar of Bukhârâ, and a well-known authority on Jurisprudence. He studied under Ḥâfiẓaddîn al Kabîr (*d.* A.H. 693=A.D. 1293; see Ḥadâ'iq al Ḥanafîyh, p. 265) and Fakhraddîn Ilyâs, his uncle, who granted him a Sanad for transmitting the text of Uṣûl al Bazdawî. Biographical accounts of the commentator are given in Al Jawâhir

al Muḍîyah, vol. i, fol. 143, and in Ṭabaqât of 'Alî Qâri, fol. 89a; but the date of his death is not mentioned. He died, in Turmud, A.H. 730=A.D. 1329; see Mujmal Faṣaḥî, fol. 209; Ḥadâ'iq al Ḥanafîyah, p. 279; Brock., vol. i, fol. 143.

For other copies of the work see Yanî, Nos. 325–30; Râmpûr, No. 97; Âṣafîyah, No. 57.

The commentary was printed in Cairo, A.H. 1307.

Written in fair Naskh. Not dated; apparently 9th century A.H.

No. 1492.

foll. 396; lines 20; size 12×7½; 9×4½.

Vol. II.

Continuation of preceding volume, beginning thus:—

باب بيان تفسير هذه الشروط *

Written in fair Naskh. Not dated; apparently 9th century A.H.

No. 1493.

foll. 360; lines 35; size 12½×8½; 9×5½.

The Same.

Another complete copy of the preceding commentary, bound in one volume. The following author's colophon, which is omitted in the previous copy is found here, viz.:—

قال العبد الضعيف ادام الله عليه ...... هذا آخر ما يسر الله من شرح
مشكلات هذا الكتاب و كشف معضلاته و وفق لي على حل عقده ....
فبذلت مجهودي في تصحيح الفاظه و تنقيح معانيه و انجزت موعودي
في تشئيد قواعده و تمهيد مبانيه و اجتهدت في ايضاح ما ابتهم من
خفاياه الخ *

Written in fair Naskh. Dated Shâhjahânâbâd, A.H. 1084.

No. 1494.

foll. 544 ; lines 27 ; size $11\frac{1}{4} \times 8\frac{1}{2}$; 5×5.

الشرح على اصول البزدوي

ASH SHARHU 'ALÂ UṢÛL AL-BAZDAWÎ.

A very detailed and useful commentary on Uṣûl al Bazdawî (No. 1489 above), believed to be unique. More than 300 works are referred to by our author in the present commentary. The author's name was omitted in the Hand-list (see No. 728), since it does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue: careful search, however, brought to light a passage (see fol. 122[b] of No. 1533 below) in Fawâid al-'Uẓmâ' by Niẓâmaddîn, which is identical with a passage عن الكافي to الالا on fol. 227[a] of the present MS. Niẓâmaddîn quotes from a commentary on Uṣûl al Bazdawî by one Shaikh Ilâhdâd, who must therefore be the author of the present work. The passage quoted by Niẓâmaddîn is as follows:—

نقل الشيخ الهداد في شرح البزدوي عن الكافي في باب ما يكره في الصلوة اذا حلف لا يدخل دار فلان فادخل رجليه يحنث و ان كان جميع اعضائه خارج الدار و لو ادخل جميع اعضائه في الدار و رجلاه خارجها لا يحنث و الصيد ان كان رجلاه في الحرم و رأسه خارجه كان صيد الحرم و الا لا الخ *

Shaikh Ilâhdâd شيخ الله داد, was an Indian scholar, who studied under 'Abdallâh Tulambî (*d.* A.H. 922=A.D. 1516) and received spiritual training from Ḥâmid Shâh Mânikfurî. Besides the present commentary, he composed the following works (see Subḥat al-Margân, fol. 96[b]), viz., (i) Commentary on Hidâyah. (ii) Commentary on Qunyah. (iii) Commentary on Kâfîyah. (iv) Commentary on Madârik.

According to the author of Ḥadâ'iq al Ḥanafîyah, p. 364, Shaikh Ilâhdâd died in A.H. 923=A.D. 1517, but the author of Tadkira'i 'Ulamâ'i Hind, p. 25, says that Shaikh Ilâhdâd died in A.H. 932 =A.D. 1525.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة علي رسوله محمد و آله اجمعين قال الشيخ الامام الاجل فخر الاسلام و المسلمين على البزدوي .... افتتح كتابه بالتسمية الخ *

The colophon runs thus :—

هذا تحقيق مغلقاته و توضيح معضلاته .... بقدر الوسع و الامكان و لنختم الكلام على هذا حامدالله تعالى *

Written in good Naskh. Not dated; apparently 10th century A.H.; at the beginning 8 folios, written in a later hand, have been added.

No. 1495.

foll. 86 ; lines 11 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

المنتخب فی الاصول
AL MUNTAKHAB FÎ AL UṢÛL.

A concise work, known also as Ḥusâmî, expounding the important principles of Muhammadan Law. Occasionally, the author criticises the principles adopted by the Malikî, Shafi'î and Ḥanbalî Schools. It is a standard work, taught in almost all Madrasahs; and various commentaries and glosses on it have been produced; see Ḥâj. Khal., vol. vi, p. 442. 'Alâaddîn 'Abdal'azîz al Bukhâri, who wrote one of those commentaries (see No. 1499 below), speaks of it as follows, declaring that it surpasses all other compendious works on the subject :—

غيران المختصر المنسوب الى شيخ الاسلام ...... حسام الملة و الدين .... محمد بن محمد بن عمر الاخسيكثى .... فاق سائر التصانيف المختصرة في هذا الفن بحسن التهذيب ...... متانة التركيب فلذلک شاع فيما بين الانام بعدا و قربا الخ *

Author: Ḥusâmaddîn Muḥammad bin Muḥammad bin 'Umar al. Akhsîkaṣî * حسام الدين محمد بن محمد بن عمر الاخسيكثي, a famous

* The present word is read as Akhsîkatî by a few scholars (see Brock, vol., i, p. 381). Some one on the title-page quotes the following passage from Al Jawâhir al Muḍîyah, vol. ii, fol. 115, regarding the correct reading of the name

scholar of the 7th century A.H. He was not a voluminous writer; but the present and two other works (see Brock., vol. i, p. 381) are generally noted by his biographers as evidence of his great scholarship. He died in A.H. 641=A.D. 1246; see Al Jawâhir al Mudiyah, vol. ii, fol. 43: Tabaqât by 'Ali Qâri, fol. 131; Brock., vol. i, p. 381.

Beginning:—

اما بعد حمدا لله على نواله و الصلوة على رسوله محمد و آله فان

اصول الشرع ثلثة الكتاب و السنة و اجماع الامة *

For other copies of the work see Br. Mus., No 2; India Office; Nos. 293-7; Cairo, vol. ii. p. 260; Râmpur, Nos. 50-52; Asafiyah Library, Nos. 117, 2, 51.

The work has been repeatedly printed in India and in Cairo.

A printed copy of the work, dated A.H. 1294, is noticed in Âsafiyah, *loc. cit.*

The colophon runs thus:—

فرغ من تحرير هذا النسخة الشريفة المباركة في اوائل شهر الله

المبارك شعبان بعون الله المبارك الديان سنة تسع و ثمانين و سبعمائة

على يدي العبد الضعيف داؤد بن سليمان عفي الله عنهما *

Written in good Naskh. Dated A.H. 789.

Scribe: داؤد بن سليمان.

No. 1496.

foll. 247; lines 55; size $10\frac{1}{2} \times 6$; $4\frac{1}{2} \times 5$.

The Same.

Another copy of the preceding work.

Written in bold Naskh. Not dated; apparently 11th century A.H. Marginal notes are found throughout the copy.

A seal bearing the inscription لسان السلطان محمود الدولة محمد صفدر خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

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as Akhsîkaṣî:—و الاخسيكثي بفتح الالف و سكون الخاء المعجمة و كسر السين المهملة و سكون الياء المثناة من تحتها و فتح الكاف و في آخرها الثاء المثلثة نسبة الى اخسيكث من بلاد فرغانة الخ *

No. 1497.

foll. 42; lines 18; size 10×8; 7×6.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 1498.

foll. 219; lines 27; size 9×5; 5×4.

The Same.

Another copy of the same. Defective at the beginning, for want of two folios. Marginal notes are found throughout the copy.

Written in bold Naskh. Not dated; apparently 9th century A.H.

No. 1499.

foll. 222; lines 29; size 9⅓×6½; 8×5.

التحقيق

AT TAḤQÎQ.

A valuable and old copy of a well-known commentary on Muntakhab (see No. 1495 above). remarkable for its critical acumen. It was composed subsequently to the same author's Kashf al Asrâr (see No. 1491 above), at the request of friends of the commentator. After dwelling on the great importance of this branch of learning, which he places next to theology, the author of the commentary tells us that a detailed commentary of Muntakhab was required, hence the present work.

By 'Alâaddin 'Abdal'azîz bin Aḥmad bin Muḥammad al Bukhârî, علاء الدين عبد العزيز بن احمد بن محمد البخاري (*d.* A.H. 730=A.D. 1329, see No. 1491 above.)

Beginning:—

الحمد لله الذي مهد مباني الاسلام .... قال الشيخ الامام
عبد العزيز بن احمد بن محمد البخاري .... اخبرني بهذالكتاب
عمي و شيخي ...... محمد بن محمد بن الياس المايمرغي الخ *

For other copies of the present commentary see Leid., No. 1816; Br. Mus., No. 1578; Br. Mus. Suppl., No. 261; Escur., No. 1163; Cairo, vol. ii, p. 239; Âṣafîyah, Nos. 3, 4, 12, 99. The present work was lithographed in Lucknow in A.H. 1293. For a lithograph copy see Hand-list of the printed books, No. 254.

The following colophon of the scribe indicates that he was a pupil of the commentator:—

قال الشيخ الاستاذ العلامة كاشف الحقائق .... مولانا علاء الدين

عبد العزيز رحمه الله تعالى .... تمت كتابة هذه النسخة على

يدالعبد الفقير نظام بن محمد بن منصور الخطيب الترمذي ...... عام

احدى و ثمانمائه الخ *

Written in good Naskh. Dated A.H. 801.
Scribe: نظام بن محمد بن منصور الخطيب الترمذي.

No. 1500.

foll. 185; lines 25; size 11×7½; 7×5.

شرح المغنى

SHARḤ AL MUĠNÎ.

An old copy of a detailed commentary on Al Muġnî, a concise work of Jamâladdîn Khabbâzî (*d.* A.H. 691=A.D. 1292) on the Ḥanafî principles of Jurisprudence; for a copy of which see Leid., No. 1825. The present commentary was dedicated to 'Alâaddîn, a minister of Persia, who died in A.H. 742=A.D. 1341; see Mujmal Faṣîḥî, fol. 213b. Ḥâj. Khal., vol. v, p. 650, remarks that, though there are several others, the present commentary is specially reliable and useful.

Commentator: Abû Muḥammad Manṣûr bin Aḥmad bin al-Mua'îyid al Khawârazmî al Qâ'inî ابو محمد منصور بن احمد بن المويد الخوارزمى القاءنى. One Abû Muḥammad Manṣûr, who died in A.H. 475=A.D. 1082, is mentioned by Dahabî, but obviously he cannot be the author of the present commentary, since he died more than two centuries before the author of the text. The author of Madînat al 'Ulûm, fol. 96a, however, says, in a passage quoted below, that the date given by Dahabî as the date of his death is incorrect; and that Abû Muḥammad Manṣûr was a scholar of the 7th century A.H.:—

و من شروح المغني شرح منصور القاٰوني وهو ابو محمد منصور بن مؤيد الخوارزمي ...... قيل انه نظم ارجوزة في مناسک الحج قال الذهبي وهو من الاعلام توفي يوم السبت سنة خمس و سبعين و اربعمائة قلت هكذا رأيت في النسخة التي رأيناه و لكنه غلط و الظاهر ان يكون سبعمائة لان الخبازي توفي في حدود سبعمائة و الظاهر تأخر الشارح عنه *

It would appear that the author of Madînat al 'Ulûm has confused two persons of the same name, viz., (i) Abû Muḥammad Manṣûr, who according to Ḏahabî and the author of Al Jawâhir al Mûḍîyah, vol. 1, fol. 71^b, died in A.H. 475; (ii) Abû Muḥammad Manṣûr, obviously the author of the present commentary, who according to Ḥâj. Khal., vol. v, p. 650, died in A.H. 705=A.D. 1305.

The date of his death, as given by Ḥâj. Khal., *loc. cit.*, and also in Berlin, No 4384, viz., A.H. 705, cannot be correct however, since a careful study of the present MS. tells us that Abû Muḥammad Manṣûr was alive in A.H. 730. For example, on fol. 59^a he uses the term رحمه الله (used only of the dead) in referring to the author of Taḥqîq, who died in A.H. 730; see No. 1499 above.

Beginning :—

الحمد لله الذي تجلى على بعض عباده المُخْلِصين المُخَلَّصين عن شرک الشركة ...... فيقول العبد الضعيف ابو محمد منصور بن احمد بن المويد الخوارزمي القاٰوني ... ان المختصر المنسوب الى العلامة الفقيه جلال الدين الخبازي ...... و لم يكن له شرح هادي الى الطريق ...... فا مليت عليهم شرحاً جامعة لخلاصة ابحاث كشف الاسرار و التحقيق محيطا بخالصة تنقيح يعلو كاهل التوضيح *

Only one other copy of the work is known to us, viz., Râmpûr, No. 74.

Written in good Naskh. Not dated; apparently 9th century A.H.

A note on the title-page, which runs thus:— دخل في نوبة الفقير الراجي محمد المشتهر باللاهجي عام خمس و تسعين و ثمانمائة الهجرة, tells us that the MS. was, in A.H. 865, in the possession of one Muḥammad al Lâhijî.

No. 1501.

foll. 107 ; lines 8 ; size 9½ × 6 ; 6½ × 4.

اصول الشاشي

UṢÛL ASH SHÂSHÎ.

The work is generally known under the above title : but Ḥâj. Khal., vol. v, p. 81, refers to it under the title of كتاب الخمسين Kitâb al Khamsîn (or the book of fifty), since it was composed by the author in the 50th year of his age. It expounds the four principles of the subject according to the Ḥanafi School, and criticises the views of the Shâfi'i School and others. The work is divided into the following four *Bâb* ; and each *Bâb* is subdivided into several *faṣl* :—

I. foll. 2–74a. البحث الاول في كتاب الله تعالى

II. foll. 74b–80a. البحث الثاني في سنة رسول الله صلى الله عليه و سلم

III. foll. 80b–85a. البحث الثالث في الاجماع

IV. foll. 85b–108. البحث الرابع في القياس

According to the following authorities, viz., Brock., vol. i, p. 174 ; Cairo, vol. ii, p. 237 ; Calcutta Madrasah, Lib. Cat., No. 17 ; Niẓâmaddin Isḥâq bin Ibrahim Ash Shâshi نظام الدين اسحق بن ابراهيم الشاشي, who died in A.H. 325 = A.D. 936, is said to be the author of the present work. This cannot be accepted : for one thing, it is not included among the works of Niẓâmaddin mentioned in Al Jawâhir al Mudîayah, vol. I, fol. 59a ; for another, there is a reference on fol. 80b, which is quoted below, to Ash Shâmil of Ibn Ṣabbâġ, who died 150 years after Niẓâmaddin, viz., in A.H. 477 = A.D. 1084 (see Mir'ât al Janân, fol. 271b) :—

و روى ابن الصباغ و هو من سادات اصحاب الشافعي في كتابه المسمى بالشامل *

The above passage is also found verbatim in printed copies of the work.

Another Shâshi, known as Qaffâl, who died in A.H. 507 = A.D. 1113, is said to be the author of the work in the following passage from Iktifâ' al Qunû', p. 138 :—

اصول الشاشي للشاشي الملقب بالقفال المتوفي سنه ٥٠٧ سنه ١١١٣ء *

This, however, cannot be accepted either, since Qaffâl Shâshî belonged to the Shâfi'î School, whereas the author of the present work was a Ḥanafî scholar, and criticises the principles of the Shafi'î School. Further, there is no mention of the work in the list of compositions of Qaffâl Shâshî, given in Isnawî, fol. 274a.

The author of Ḥadâ'iq al Ḥanafîyah, p. 270, tells us that Niẓâmaddîn Shâshî, the author of the present work, was a scholar of the 7th century A.H.; and this is no doubt correct. Dr. Kamâladdîn, in the Madrasah Lib. Cat., No. 17, has not only made the mistake of identifying the author with the Niẓâmaddîn who died in A.H. 325; but also incorrectly states that no commentary on the present work has ever been produced, whereas one composed in A.H. 781, by Maulâ Muḥammad bin Ḥasan Fârâhî, is noticed in Ḥâj. Khal., vol. v, p. 81.

Beginning:—

الحمد لله الذي اعلى منزلة المومنين .... بكريم خطابه
والصلوة على النبي و اصحابه و السلام على ابي حنيفة و احبابه الخ *

The work has been repeatedly lithographed in India, viz., in A.H. 1278, 1289, 1297, 1337.

For other copies of the work see Râmpûr, No. ii; Cairo, vol. ii; p. 237; Madrasah Lib. Cat., No. 17.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 1502.

foll. 183; lines 15; size 12×7; 7×5½.

منار الانوار

MANÂR AL ANWÂR.

A well-known work on the principles of jurisprudence, containing some criticism also of the views of the other three schools of jurisprudence. For various commentaries on it, see Ḥâj. Khal., vol. vi, p. 124.

Author; Ḥâfiẓaddîn Abu'l Barakât 'Abdallâh bin Aḥmad bin Maḥmûd An Nasâfî حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a famous Ḥanafî scholar, who died in A.H. 710=A.D. 1310, see Lib. Cat., vol. x, No. 526. A commentary on the present text was also produced by our author.

Beginning :—

الحمد لله الذي هدانا الى الصراط المستقيم الخ *

For other copies of the work see Berlin, No. 4385; Goth., No. 930/1; India Office, No. 312; Râmpûr, Nos. 104, 107.

The work has been repeatedly lithographed in India; see Iktifâ al Qunû', p. 138.

Written in fair Naskh. Not dated; apparently 13th century A.H.

The MS. is annotated throughout.

A seal, bearing the following inscription, dated A.H. 1277, is found on the title-page:—

لسان السلطان محمود الدوله محمد صفدر علي خان بهادر *

The same seal is found on the MS. described in Lib. Cat., vol. xii, No. 793.

No. 1503.

foll. 95; lines 7; size $9\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning and ending like the above.

Written in fair Nasta'liq. Not dated; apparently 13th century A.H.

No. 1504.

foll. 203; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

شرح المنار

SHARH AL MANÂR.

A very useful commentary on Manâr (see No. 1502 above) for other glosses and annotations, see Hâj. Khal., vol. vi, p. 124.

By 'Abdallatif bin 'Abdal'azîz bin Amînaddîn Ibn Firishta al-Hanafî عبد اللطيف بن عبد العزيز بن امين الدين ابن فرشته الحنفي, a well-known Hanafî scholar of the 9th century A.H., who composed several works on jurisprudence and a work on Hadîs (see Lib. Cat., vol. v, part 1, No. 368). The date of his death is not known; but Brock.,

vol. ii, p. 196, and Ḥâj. Khal., vol. vi, p. 124, tell us that he was alive in A.H. 830=A.D. 1426.

Beginning :—

لله الحى الاحد حمد لا يحتويه الحد على ما اولانا علم الفروع ...

.... و بعد فيقول عبد اللطيف بن فرشته ...... ان كتاب المنار

.... و كان له شروح رفال الخ *

For other copies of the work, see Berlin, No. 4386; Munich, No. 298; Paris, No. 794/5; Glasgow, No. 19; Cairo, vol. ii, p. 283; Âṣafîyah, No. 52; Râmpûr, No. 75.

Written in good Naskh. Dated A.H. 921.

Foll. 1–27 are written in a later hand.

The colophon of the scribe, indicating the date of transcription, runs thus :—

فرغت من تأليف هذه النسخة الشريفة ...... سنة احدى و عشرين

و تسعمائة الخ *

No. 1505.

foll. 106; lines 15; size 7¼×5½; 4½×3½.

شرح المنار

SHARḤ AL MANÂR.

A concise but useful commentary on Manâr (see No. 1502 above), composed in A.H. 868.

By 'Abdarraḥmân bin Abû Bakr al 'Ainî عبد الرحمن بن ابى بكر العينى, commonly called Zainaddîn زين الدين. He was a famous scholar of the 9th century A.H., who also composed a commentary on Bukhârî and some other works. He died in A.H. 893=A.D. 1487; see Ḥadâ'iq al Ḥanafîyah, p. 342; Ḥaj. Khal., vol. vi, p. 124; Brock. vol. ii, p. 196.

Beginning :—

الحمد لله الذي جعل لاصول شرعة منارا اى منار ...... اما بعد

فيقول عبد الرحمن العيني ... لما رأيت المختصر المسمى بالمنار في اصول

الفقة الخ *

For other copies of the work see Berlin, No. 4389; Cairo, vol. ii, p. 235; Alger, No. 970/1.

Written in fair Naskh. Dated A.H. 1171.

Scribe; سید سلیمان جاگیری .

No. 1506.

foll. 109; lines 15; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

دائر الوصول الى علم الاصول

DÂI'R AL WUṢÛL ILÂ 'ILM AL UṢÛL.

This is an abridgment of Madâr al Fuḥûl, a comprehensive commentary on Manâr al Anwâr (No. 1502 above). The author of Madâr al Fuḥûl is Abû 'Abdallâh Muḥammad bin Mubârak Shah bin Muḥammad al Harawî ابو عبد الله محمد بن مبارکشاه بن محمد الهروي; see Ḥâj. Khal., vol. vi, p. 125, and it is evident that he is also the author of the present abridgment, for in the preface he refers to Madâr al Fuḥûl as a work of his own, thus :—

اما بعد فان كتابى مدار الفحول في شرح منار الاصول *

The date of his death is not known; but the fact that the present commentary is not quoted by the commentators of the 9th century A.H.; and that the present work is first referred to in a commentary (No. 1508 below) whose author died in A.H. 1042, give us reason to suggest that the author flourished in the 10th century A.H.

Beginning :—

الحمد لله الذي سقي لاصول المستنبطين من كوثر غرائب الفحوم ماء

.... اما بعد فان كتابى مدار الفحول في شرح منار الاصول مع

وجازة لفظه لمالم يعر عن نبذ من الاطناب لخصت منه هذا المختصر

محتويا على رموز نكاته الخ *

For other copies of the work see India Office, No. 315; Âṣafiyah, No. 114; Râmpûr, No. 57.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 1507.

foll. 96; lines 25; size $9\frac{1}{2}\times6\frac{1}{2}$; $7\times3\frac{1}{2}$.

The Same.

Another copy of the preceding abridgment.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 1508.

fol. 240; lines 17; size $13\times9\frac{1}{2}$; $8\frac{1}{2}\times5\frac{1}{2}$.

الشرح على المنار

ASH SHARHU 'ALÂ AL MANÂR.

A detailed and useful commentary on Manâr (See No. 1502 above).

By Mullâ 'Abdassalâm Dîwah ملا عبد السلام ديوه, an Indian scholar of Dîwah (in Awadh), who, besides the present work, composed a commentary on Tahdîb al Manṭiq. He was a pupil of 'Abdassalâm Lâhûrî (*d.* A.H. 1037 = A.D. 1627); see Tadkira'i 'Ulamâ'i Hind, p. 269, which, however, does not give the date of his death. From a marginal note (chronogram) on fol. 8ª we learn that he died in A.H. 1042 = A.D. 1632:—

شيخ عبد السلام مولانا اوستاذ سر همه فضلاء

سال فوتش چو از خرد جستم خردم گفت افضل علماء

Foll. 1–7, contain quotations from other works of the commentator; and fol. 8ª quotations from certain other works.

The commentary begins on fol. 8ᵇ, without preface, thus:—

قوله بسم الله الرحمن بدأ كتابه بان جعله مبدأه ولا يلزمه من هذا انه جعله جزأ الكتاب *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 1509.

foll. 104; lines 21; size 9×6½; 6½×3½.

فاضة الانوار على اصول المنار

IFÂḌAT AL ANWÂR 'ALÂ UṢÛL AL MANÂR.

An autograph copy of a commentary on Manâr (see No. 1502 above), composed in A.H. 1054, when the commentator was an Imâm of the Jâmi' Umawî of Damascus.

By Muḥammad bin 'Alî bin Muḥammad bin 'Alî bin 'Abdar raḥmân bin Muḥammad bin Jamâladdîn bin Ḥasan bin Zain al 'Âbidîn محمد بن علی بن محمد بن علی بن عبد الرحمن بن محمد بن جمال الدين بن حسن بن زين العابدين, commonly called 'Alâ'addîn al Ḥaṣkafî علاءالدين الحصكفي, a famous scholar of the 10th century A.H., known as the Muftî of Damascus. He studied in Damascus under his father and some others. He visited Jerusalem and Medina, where he also studied under several Shaikhs. The number of his Shaikhs, as given in Khulâṣat al Aṣar, exceeds thirty, the most notable of whom were Muḥammad Muḥsin (*d.* A.H. 1072=A.D. 1661), Khaṭîb of Damascus, and Ṣafiaddîn al Qushshâshî (*d.* A.H. 1071=A.D. 1660).

As Qâḍi, Imâm and a professor in several institutions of Damascus, he won high distinction. Ten works of his are enumerated in Khulâṣat al Aṣar, most of them on Jurisprudence. He died in Damascus A.H. 1088=A.D. 1677; see Ḥadâ'iq al Ḥanafîyah, p. 421; Khulâṣat al Aṣar, vol. iv, p. 63; Brock., vol. ii, p. 311.

Beginning:—

حمدا لک يا من نورت منار الشرع الشريف بكتابک المعجز المنيف

.... اما بعد فيقول المفتقر .... محمد علاء الدين ابن علي ......

... المفتى بدمشق هذه الفاظ يسيرة حللت بها منار الاصول حين اقرأتة

ثالثا بجامع بني اميه سنة اربع و خمسين و الف الخ *

Ḥâj. Khal., vol. vi, p. 121, does not mention the present work, but mentions a commentary on Manâr with the same title by Sa'dad-din Dihlawi (*d.* A.H. 891=A.D. 1486).

Only one other MS. copy of the present commentary is known to us, viz., Cairo, vol. ii, p. 264; but the work was printed, with a

gloss, by Ibn 'Âbidîn (*d.* A.H. 1252=A.D. 1837; see No. 1510 below). in Constantinople in A.D. 1883.

The author's colophon runs thus:—

قد وقع الفراغ من تاليفه علی يد جامعه علاء الدين ابن علي الامام بجامع بنی اميه بدمشق سنة اربع و خمسين و الف الخ *

Written in good Naskh. Dated A.H. 1054.

No. 1510.

foll. 195; lines 27; size 9×6½; 6½×4.

نسمات الاسحار علی شرح المنار

NASAMÂT AL ASḤÂR 'ALÂ SHARḤ AL MANÂR.

A gloss on Ifâdat Al Anwâr, the preceding commentary on Manâr (see No. 1509 above), composed in A.H. 1222.

By Muḥammad Amîn bin 'Umar ash Shâmî محمد امين بن عمر الشامي, commonly called Ibn al 'Âbidîn ابن العابدين, a well-known Ḥanafî scholar of Syria; he composed several works on Jurisprudence, of which Radd al Muḥtar, commonly called Fawâidi Shâmî, is regarded as a standard work on the subject. He died in A.H. 1252=A.D. 1837; see Iktifâ' al-Qunû', p. 147; Brock., vol. ii, p. 196; Ḥadâ'iq al Ḥanafîyah, p. 474.

Beginning:—

الحمد لله الذي رفع لاهل الدين منارا و افاض علی العالمين من جامع اسرارهم انوارا .... و سميتها نسمات الاسحار علی شرح المنار الخ *

No other MS. copy of the present gloss is known to us; but it was printed, along with the aforesaid commentary, in Constantinople A.D. 1883.

The author's colophon runs thus:—

و الحمد لله الملک العلام .... و ذلک علی يد جامعه........ احقر المبتدين .... محمد امين ابن عمر الشامی الخ *

The above colophon is followed by a note of the scribe, which runs thus:—

و كان الفراغ من كتابة هذه النسخة يوم الاحد المبارك .... سنة

الف و مايتين و ست و ستين من الهجرة النبويه .... علي يد كاتبها

الفقير الى الله تعالى عمر الختامى *

Written in bold Naskh. Dated A.H. 1266.
Scribe: عمر الختامي.

No. 1511.

foll. 262; lines 15; size $9\frac{1}{3} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نور الانوار

NÛR AL ANWÂR.

A very popular commentary on Manâr (see No. 1502 above) repeatedly printed and lithographed in India. The commentary is taught in most Madrasahs. The commentator composed the work in Medina in the month of Jumâda 1, A.H. 1105, in the 50th year of his age. In the preface he tells us that students of Medina, who had studied the text under him, asked him to compose the commentary.

Commentator: Aḥmad bin Abî Sa'îd bin 'Abdallâh bin 'Abdarrazzâq bin Khâṣṣ Al Makkî Aṣ Ṣâliḥi احمد بن ابي سعيد بن عبد الله بن عبدالرزاق بن خاص المكي الصالحى, commonly known as Mullâ Jîwan, a famous Indian scholar, who traced his descent from Abû Bakr, the first Caliph. He studied in India under several scholars, of whom the most notable was Mullâ Luṭfallâh, under whom he completed his education. Mullâ Jîwan devoted himself to teaching and soon established a reputation which caused students of Jurisprudence to flock round him. The Emperor Aurangzib (*d.* A.H. 1069–1118=A.D. 1650–1707) studied under him for some years. He visited Mecca and Medina, where a number of students attended his lectures on Jurisprudence; and at their request he composed the present commentary in A.H. 1105. He died in Dehli A.H. 1130=A.D. 1717; but he was buried in his birthplace, viz., Amîthî; see Ḥadâ'iq al Ḥanafiyah, p. 436; Tadkira'i 'Ulamâ'i Hind, p. 45, and Brock., vol. ii, p. 196.

Beginning:—

الحمد لله الذي جعل اصول الفقه مبنى الشرائع و الاحكام و اساسا لعلم الحلال و الحرام الخ *

For other copies of the work see India Office, No. 316; Âṣafiyah Library, Nos. 16–116; Râmpûr, No. 115.

Written in Nasta'liq. Dated A.H. 1234.

A note on the title-page tells us that the MS. was for some time in the possession of one Maḥbûb 'Ali, who studied from the present copy.

No. 1512.

foll. 262; lines 15; size 9⅓ × 5½; 6 × 3½.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Not dated; apparently 13th century A.H.

A seal, bearing the inscription ولسان السلطان محمود الدولة منشي محمد مقدر علي خان بهادر, is found on the title-page; for which, see No. 1502 above.

No. 1513.

foll. 85; lines 15; size 5½ × 4; 4 × 2.

تنقيح الاصول

TANQÎḤ AL UṢÛL.

An old copy of a well-known work on Jurisprudence. The author in the present work refers chiefly to Uṣûl Bazdawî (No. 1489 above), also to Maḥsûl (No. 1560 below) and Uṣûl Ibn Ḥâjib (see No. 1541 below).

Author: 'Ubai'dallâh bin Mas'ûd bin Tâj ash Sharî'ah Maḥmûd bin Ṣadr ash Sharî'ah Aḥmad bin Jamâladdîn bin 'Abdallâh bin Ibrâhîm bin Aḥmad al Maḥbûbî عبيد الله بن مسعود بن تاج الشريعة محمود بن صدر الشريعة احمد بن جمال الدين بن عبد الله بن ابراهيم بن احمد المحبوبي, a well-known Ḥanafî scholar of his age, who composed several works on Jurisprudence, of which six are enumerated in Brock., vol. ii, p. 214. He studied under several scholars, of whom Burhânaddîn

Maḥmûd, the author's grandfather, is specially mentioned by him in the preface of another work, viz., Sharḥ al Wiqâyah (see No. 1622 below). He died in A.H. 747=A.D 1346; see Mujmal Faṣiḥi, fol. 216b; Tâj at Trâjim, p 118; Ṭabaqât al Aḥnâf, fol. 371; Ḥadâ'iq al-Ḥanafiyah, p. 284; Brock., vol. ii, p. 214; Ḥâj. Khal., vol. ii, p. 315. The last-named authority in vol. vi, p. 373, states incorrectly that he died in A.H. 745; while 'Ali Qâri, in his Ṭabaqât, fol. 138b, is also incorrect in speaking of him as a scholar of the 7th century A.H., and as having died some years after A.H. 680.

Beginning:—

اليه يصعد الكلم الطيب الخ *

For other copies of the work see Berlin, No. 4393; Goth. No. 933.

Written in ordinary Naskh. Dated A.H. 863.

Scribe: عبد الله بن احمد.

The anonymous author of a note on the margin of fol. 34a tells us that he studied from the present MS. in A.H. 1126.

No. 1514.

foll. 521; lines 6; size 10×5½; 6½×4.

The Same.

Another copy of the preceding work.

Written in bold Naskh. Dated A.H. 1242.

Scribe: محمد صالح.

No. 1515.

foll. 272; lines 17; size 6½×4½; 4½×2½.

التوضيح فى حل غوامض التنقيح

AT TAUḌÎḤ FÎ ḤALLI ĠAWÂMIḌ AT TANQÎḤ.

A well-known commentary on Tanqîḥ (see No. 1513 above), by the author of the text. The four Muqaddimah contained in the present commentary are cited as evidence of our author's high authority in this branch of learning. The present commentary has been regularly taught in most Madrasahs from the date of its com-

position to the present day For various glosses and annotations on the same see Ḥâj. Khal., vol. ii, p. 315; Brock., vol. ii, p. 214.

Beginning:—

حامدا لله تعالى اولا و ثانياً .... و بعد فان العبد المتوسل الى الله تعالى باقوى الذريعة عبيد الله بن مسعود بن تاج الشريعة لما وفقنى الله بتاليف تنقيح الاصول اردت ان اشرح مشكلاته الخ *

The present commentary has been repeatedly printed and lithographed.

For other MS. copies of the work see Paris, No. 796; Goth., No. 933; India Office, Nos. 319-21; Br. Mus. Suppl., 264; Cairo, vol. ii, p. 243; Âṣafiyah, No. 11; Râmpûr, Nos. 26, 27, 28.

Written in good Naskh. Not dated; apparently 9th century A.H.

The following extract from the remarks made by Taftâzânî (see No. 1517 below) regarding the merit of the present work is quoted at the end:—

قال المولى الفاضل العالم الربانى سعد الدين التفتازاني فى اثناء مطالعة التوضيح چند شبها بسر آوردم تا خيالات ابن sic را برسم *

No. 1516.

foll. 167; lines 21; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding commentary.

Written in Nasta'lîq. Not dated; apparently 10th century A.H.

No. 1517.

foll. 388; lines 17; size $10\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

التلويح الى كشف غوامض التنقيح

AT TALWÎḤ ILÂ KASHFI, GAWÂMIḌ AT TANQÎḤ.

A commentary on Tauḍiḥ (No. 1515 above) and Tanqiḥ (No. 1513 above), composed in A.H. 758, which has been of much use to

students. For several glosses and annotations on the same see Ḥâj. Khal., vol. ii, p. 315.

By Sa'daddin Mas'ûd bin 'Umar at Taftâzâni سعد الدين مسعود بن عمر التفتازاني. Different dates are given by different authorities as the date of his death, viz., A.H. 787, 791, 792, 793, 797. (See Bûhâr, Lib. Cat., vol. ii, No. 399, where the names of these authorities are given). The date A.H. 787, given in Mujmal Faṣiḥi, fol. 228b, is certainly incorrect, since our author completed one of his works, viz., Sharḥ al Miftâḥ, in A.H. 789.

The date given in Cairo, vol. ii, p. 242, is probably the correct one, viz., A.H. 793=A.D. 1390, since Sayyid Sharif Jurjâni, a famous contemporary author, in the following chronogram, contained in a Qaṣidah composed by him on the occasion of Taftâzâni's death, gives this as the date of his death طيب الله ثراه. Our author and Sayyid Sharif were known to each other, and a public debate took place between them; see Lib. Cat., vol. v, part ii, No. 356.

Beginning:—

الحمد لله الذي احكم بكتابه اصول الشريعة الغراء *

For other copies of the work see Berlin, Nos. 4394–5; Paris, No. 797; India Office, No. 303; Âṣafiyah, Nos. 21, 106, 111, 119, Cairo, vol. ii, p. 242; Râmpûr, No. 520.

The present commentary has been repeatedly lithographed in India.

Written in Nasta'liq. Not dated; apparently 10th century A.H. Scribe: سراج الدين ابن سيد اكبر الحسيني.

No. 1518.

foll. 339; lines 25; size 10½ × 6½; 6½ × 3½.

The same.

Another copy of the same.

Foll. 1–282 are written in Naskh and the remaining folios are written in Nasta'liq. Not dated; apparently 10th century A.H.

No. 1519.

foll. 242; lines 27; size 12 × 8; 7½ × 4½.

The Same.

Another copy of the same.

Written in Naskh. Dated A.H. 1002. A note at the end states that the present copy was compared with the original MS. in A.H.

1002. Another note says that the MS. was for some time in the possession of Muḥammad bin Aḥmad and Sa'îd bin 'Alî.

Marginal notes are not frequent.

No. 1520.

foll. 422; lines 21; size 9½×7; 6×3.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1118.

Scribe: میر محمد باقر ولد میر محمد رفیع.

A note at the end states that the MS. belonged to the Library of Nawwâb Wilâyât 'Alî Khân of Patna city. This note is followed by the seal of the said Nawwâb.

No. 1521.

foll. 331; lines 19; size 13×9; 6×3.

The Same.

Another copy of the same.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 1522.

foll. 516; lines 15; size 10½×8; 7¼×4½.

الحاشية على التلويح

AL ḤÂSHÎYAT U 'ALÂ AT TALWÎḤ.

A comprehensive gloss on Talwîḥ (see No. 1517 above), which was composed in Adrianople in A.H. 885 and was dedicated to Sulṭân Bâyazîd (A.H. 886–918=A.D. 1481–1512) of the Ottoman dynasty, who succeeded to the throne the next year. The reigning Sulṭân, Maḥmûd II (A.H. 855–886=A.D. 1451–1481), expected the gloss to be dedicated to him and was much displeased with the author.

By Hasan bin Muhammad Shâh al Fanâri حسن بن محمد شاه الفناري, commonly called chalbi الچلبي. He died in A.H. 886=A.D. 1481; see Lib. Cat., vol. x, No. 537.

Beginning:—

الحمد لله على شمول نعمة الجسام .... كتاب التلويح من مولفات ...... الشيخ سعد الملة و الدين التفتازاني الخ *

For other copies of the work see India Office, No. 325; Berlin, No. 4392; Alger, No. 974; Cairo, vol. ii, p. 245.

Written in ordinary Naskh. Not dated; apparently 11th century A.H.

No. 1523.

foll. 115; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الحاشية على التلويح

AL HÂSHÎYA TU 'ALÂ AT TALWÎH.

An annotation of Talwîh (see No. 1517 above), remarkable for its critical acumen. The author takes pains to refute the attacks directed against the author of Talwîh by those who had produced other glosses on this commentary.

By Ahmad bin Yahyâ bin Mahmûd bin Sa'addîn at Taftâzânî احمد بن يحي بن محمد بن سعد الدين التفتازاني, commonly called سيف الدين. His name is wrongly given in Berlin, No. 7211, as Ahmad bin Muhammad bin Yahyâ. The present author was a great-grandson of Taftâzânî, the author of Talwîh. He held the responsible post of Shaikh al Islâm in Hirât, where he died in A.H. 916=A.D. 1510; see Habîb as Siyar, vol. iii, Juz, iii, p. 343; Ta'liqât As Sanîyah, p. 55; Brock., vol. ii, p. 218. Haj. Khal., vol. ii, p. 218, says that he died in A.H. 906; but this date is not supported by the other biographers.

The present copy of the work begins without the preface, thus:—

قوله احكم بكتابة اصول الشريعة الخ هذه العبارة الوثيقة الخ *

Only one other copy of the work is known to us, viz., Râmpûr, No. 30.

Written in Naskh. Dated A.H. 1047.

Scribe: حسام الدين بن شيخ سلطان الدهلوي.

The scribe's colophon runs thus:—

هذه الحاشية الشريفة للشيخ .... احمد تفتازانى المشهور بشيخ

الاسلام الهروى نور الله مرقده وقع الفراغ من كتابة هذه النسخة الشريفة

حسام الدين ابن شيخ ساطان الدهاوي في شهر رمضان سنة ١٠٣٧ *

On the title-page a note which is followed by a seal, dated A.H. 1107, tells us that one Muḥammad Ja'far Qâdir was at one time the owner of the MS.

No. 1524.

foll. 91; lines 23; size 8½×5; 6½×3.

The Same.

Another copy of the preceding annotation, beginning without the preface like the above.

Written in Nasta'liq. Dated A.H. 1048.

No. 1525.

foll. 75; lines 23; size 8½×4½; 6½×4.

المائة المحمدية

AL MI'AT AL MUḤAMMADÎYAH.

An annotation of the gloss on Talwiḥ (No. 1517 above), written by 'Abdalḥakim (*d.* A.H. 1093=A.D. 1681; see Lib. Cat., vol. x, No. 509). For a copy of 'Abdalḥakim's gloss, see Râmpûr, No. 31. The present work is confined to two chapters, viz., Ḥusn and Qubḥ (حسن وقبح), the two fundamental principles of Jurisprudence.

By Mullâ Nûr Muḥammad al Lâhûri ملا نور محمد اللاهوري, a scholar of Lahore, who flourished in the 12th century A.H.

Beginning:—

حامدا لمن خلق الانسان من نطفة امشاج فجعله سميعاً بصيرا ......

يقول افقر عباد الله الصمد هذه تعليقات علي حاشية الفاضل ....

عبدالحكيم رحمه الرب الرحيم علي مباحث الحسن والقبح الخ *

Only one other copy of the present work is known to us, viz., Râmpûr, No. 33.

Written in Naskh. Not dated, apparently 12th century A.H.

The present copy was transcribed by a pupil of the author of the annotations, as appears from the following note at the end:—

تمت الحواشي [illegible]

محمد *

No. 1526.

foll. 364; lines 35; size 11½ × 7½; 7½ × 3½

تيسير التحرير

TAISÎR AT TAḤRÎR.

A very useful and detailed commentary on at Taisir of Ibn Humâm (*d.* A.H. 861=A.D. 1457), a famous work on the principles of Jurisprudence, for a copy of which see India Office, No. 331.

By Muḥammad Amîn محمد امين, commonly called Amîr Bâdshâh امير بادشاه, a famous scholar of the 10th century A.H. who was alive in A.H. 987=A.D. 1579; see Lib. Cat., vol. xiii, No. 938. On fol. 221ᵇ he refers to one of his Shaikhs, viz., Abû Sa'îd al 'Ulâ'i ابو سعيد العلائي.

Beginning:—

سبحان من نور العقل بنوره و رتب احكام الوجود قبل ظهوره ....

اما بعد .... الفقير الى رحمة الله محمد امين الشهير بامير بادشاه الحسيني نسباً الحنفي مذهباً .... دعتني هذه المناسبة ان اسميه تيسير التحرير الخ *

The commentator in the preface tells us that he made use of a commentary on the same text by Amîr al Ḥâjj al Ḥalabî (*d.* A.H. 879=A.D. 1474) and a large number of other works on the subject.

Only one other copy of the present commentary is known to us, viz., Cairo, vol. ii, p. 243.

Written in Naskh. Not dated; apparently 10th century A.H.

Two 'Arḍdidahs of the 12th century A.H. are found on the title-page.

No. 1527.

foll. 72; lines 28; size 8×6½; 6½×4.

ميسر الوصول الى لب الاصول

MUYASSIR AL WUṢÛL ILÂ LUBB AL UṢÛL.

A commentary on the Lubb al Usûl of Ibrâhim bin Nujaim (*d.* A.H. 970=A.D. 1562), for a copy of which see Cairo, vol. ii, p. 258. Lubb al Usûl is an abridgment of the Taḥrîr of Ibn Humâm (*d.* A.H. 861=A.D. 1457), for a copy of which see India Office, No. 331.

By 'Abdallâh bin Ḥasan al 'Afîf al Kâḏarûnî عبد الله بن حسن الكاذروني. The date of his death is not known. He appears to have been a scholar of the 10th century A.H., since he refers to several scholars of the 10th century A.H. and does not refer to any author of the 11th century A.H.

Beginning:—

الحمد لله شرح صدورنا للاسلام ...... اما بعد فيقول الراجي الفقير الي الله عبد الله بن حسن العفيف الكاذروني .... لما رأيت كتاب العلامة ...... ابراهيم بن نجيم .... المسمى بلب الاصول مختصر تحرير الاصول ...... لخاتمة المحققين كمال الدين محمد ابن همام الدين الحنفي الخ *

We are not acquainted with any other copy of the commentary.

Written in Naskh. Not dated; apparently 10th century A.H.

No. 1528.

foll. 36; lines 7; size 9×5½; 5½×2½.

الرسالة فى اصول الفقه

AR RISÂLATU FÎ UṢÛL AL FIQH.

A treatise on the principles of Jurisprudence, by an unknown scholar, who followed the methods adopted in Manâr al Anwâr (see

No. 1502 above). A note on the title-page says that the present work is Mîzân al Uṣûl; but this we cannot accept, since the beginning is different from the beginning of Mîzân, which, as quoted in Ḥâj. Khal., vol. vi, p. 280, begins thus:—

الحمد ذی العزة و الجلال الخ *

Another note on the title-page in a different hand tells us that the author was a scholar of the 10th century A.H., thus:—المصنف من علماء القران العاشر. In the absence of any direct evidence to the contrary we may perhaps accept this statement.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على خير خلقه محمد و آله و اصحابه اجمعين اما بعد فان اصول الشرع ثلثة الكتاب و السنة و اجماع الامة و الاصل الرابع القياس المستنبط من هذه الاصول فالكتاب القران المنزل علي الرسول الخ *

We are not acquainted with any other copy of the work.

Written in ordinary Naskh. Not dated; apparently 12th century A.H.

No. 1529.

foll. 50; lines 15; size 8½×6; 5½×3

الرسالة في الاجتهاد

AR RISÂLATU FÎ AL IJTIHÂD.

A treatise on Jurisprudence, in which the author holds that there are certain points of theory and practice which a member of one school can hold in common with members of any of the four schools of Jurisprudence, viz., Ḥanafî, Mâliki, Shâfi'î, and Ḥanbalî. In support of this contention he quotes verbatim (foll. 30–50) from a treatise on the present subject known as 'Iqd al Farîd (العقد الفريد), composed in A.H. 1043 by Ḥasan Shurunbalâlî (*d.* A.H. 1069=A.D. 1658; see Brock., vol. ii, p. 313). For a copy of this treatise, see Cairo, vol. iii, p. 80, where its beginning runs thus:—

الحمد لله الذي جعل هذه الامة خير امة *

No mention of the present work or of its author is found in any catalogue; nor is his name given anywhere in the MS. He was

evidently a scholar of the 11th century A.H., since we know that Ḥasan Shurunbalâlî, whose treatise he quotes, died in A.H. 1069=A.D. 1658; and furthermore, on fol. 32ª, he prays for the longevity of 'Umar bin 'Abdarraḥîm, who died in A.H. 1037=A.D. 1627 (see Khulâṣat al Aṣar, vol. iii, p. 211), thus:—

ثم احضرني .... عمر بن عبد الرحيم البصري المالكي اطال الله الخ *

Beginning:—

اللهم ارنا الحق حقاً و اهدنا لاتباعه و ارنا الباطل باطلا ...... الحمد لله لذاته و لجميع صفاته ...... و بعد فهذه تعليقة اذكر فيها ما حضرني في مسائل الاجتهاد و التقليد و اقتداء المقلد بامام يرى خلاف قول مقلده الخ *

We are not acquainted with any other copy of the work.

Written in bold Naskh. Not dated; apparently 12th century A.H.

No. 1530.

foll. 235; lines 15; size 9×5½; 5½×3½.

مسلم الثبوت

MUSALLAM AṢ ṢUBÛT.

A very reliable and beautiful copy of Al Musallam, written 24 years after the author's death. The work is better known under the title of Musallam Aṣ ṣubût, which is a chronogram indicating the date of composition, viz., A.H. 1109, and is also mentioned in the preface. It contains a brief exposition of the principles of Jurisprudence of the Ḥanafî school, and criticises the principles of other schools of Jurisprudence. The author, in the preface of his gloss on the present work (quoted *in extenso* on the margin of the MS.), cites the following works of the Ḥanafî, Mâlikî and Shâfi'î schools as his authorities (from which also he derived his views on the Ḥanbalî school, no independent authority on that school being available to him):—

(i) Uṣûl al Bazdawî (No. 1489 above). (ii) Uṣûl u Sarakhsî. (iii) Kashf al Asrâr (No. 1491 above). (iv) Kashf al Manâr. (v) Badî'. (vi) Commentary on Badî'. (vii) Tauḍîḥ (No. 1515 above). (viii) Talwîḥ (No. 1517 above). (ix) Taḥrîr of Ibn Humâm. (x)

Taqrir. (xi) Taisir at Taḥrir (No. 1526 above). (xii) Al Maḥṣûl (No. 1560 below). (xiii) Aḥkâm Al 'Âmudi. (xiv) Muntahâ. (xv) Mukhtaṣar al Muntahâ (No. 1541 below). (xvi) Sharḥ al Mukhtaṣar of Qâḍi 'Aḍud (No. 1545 below). (xvii) Gloss of Sayyid Sharif on Mukhtaṣar (No. 1550 below). (xviii) Gloss of Abhuri on Mukhtaṣar (No. 1548 below). (xix) Sharḥ ash Sharḥ of Taftâzâni (No. 1549 below). (xx) Gloss of Mirzâjân (No. 1556 below). (xxi) Ar Rundi. (xxii) An Nuqûd. (xxiii) Minhâj of Baiḍâwi. (xxiv) Sharḥ al-Minhâj by Isnawi.

The author criticises the views of Al Muḥkam of Amânallâh Banârasi, a contemporary author, these criticisms being preceded by the word قيل. The work is divided into the following five sections:—

I.	Foll. 1–113.	مقالات المبادي
II.	Foll. 114–206ᵃ.	الاصول الاربعة
III.	Foll. 206ᵇ–219ᵃ.	الترجيحات القياسية
IV.	Foll. 219ᵇ–220ᵃ.	التكملة
V.	Foll. 220ᵇ–235.	الخاتمة في الا جتهاد

The work is arranged on much the same plan as that adopted in Uṣul Ibn Ḥâjib (see No. 1541 below). In most Indian Madrasahs, and in many Madrasahs of other countries, it has been used as a text-book in the higher classes ever since it first appeared.

Author: Qâḍi Muḥibballâh bin 'Abd ash Shakûr قاضي محب الله بن عبد الشكور. He belonged to the Malik tribe of Bihâr sharif, and is the most eminent scholar which our province has produced. The present work and a work of his on Logic, entitled Sullam, are always cited as authorities. He was born in Kara, a village near Bihâr sharif, and studied in different parts of India under several scholars, notably (i) Quṭbaddin ash Shamsâbâdî (*d.* A.H. 1121=A.D. 1709; see Subḥat al Marajân, fol. 182), and (ii) Quṭbaddîn As Sahâlawî (*d.* A.H. 1103=A.D. 1691, see the preface of the gloss No. 1536 below).

Our author paid a visit to the Emperor Aurangzib (A.H. 1069–1118=A.D. 1659–1707), when the latter was in the Deccan. The Emperor appointed him Qâḍî of Lucknow; and there, in a disputation with Amânullah al Banârasî, a ṣadr of Lucknow and the author of Muḥkam al Uṣûl, he won a great reputation. Soon after, Aurangzib made him Qâḍî of Hyderabad; and a few years later appointed him tutor of his grandson, Rafi' al Qadr, with whom our author went to Kabul, when Rafi' al Qadr's father, Prince Muḥammad Mu'aẓẓam, was Governor. In A.H. 1118 Muḥammad Mu'aẓẓam returned to India, and next year, on Aurangzib's death, was proclaimed Emperor under

the title of Shâh 'Âlam, a few months after ascending the throne he appointed our author Ṣadr aṣ Ṣudûr of India, and honoured him with the title of Fâḍil Khân; but in the same year (A.D. 1707) our author died. For his life and works see Subḥat al Marajân, fol. 182[a]; Ma'âṣir al Kirâm, p. 211; The Ency. of Islâm, vol. i, p. 117; Beal's Biographical Dictionary, p. 211; Journal of the Asiatic Society of Bengal, 1913, vol. ix, p. 295; Ḥadâ'iq al Ḥanafîyah, p. 431; Taḏkirai 'Ulamâi Hind, p. 175. The last-named authority tells us that he was buried near the tomb of Shâh Faridaddîn Ṭawîla Bakhsh in Chândpura, a Mahallah of Bihâr sharîf.

Beginning :—

الحمد لله الذي نزل الآيات و ارسل البينات .... اما بعد فيقول الشكور الصبور محب الله بن عبد الشكور .... و سميته المسلم .... ثم العمني مالك الملكوت ان تاريخه مسلم الثبوت الخ *

The work has been repeatedly printed and lithographed. For a most reliable copy, revised by the author, see Rampûr, No. 100.

Written in beautiful Nasta'lîq. Dated A.H. 1144.

Scribe: عبد محمد المدعو بمحمد عارف بن ابي محمد بن محمد شاه بن محمد صالح بن عبد الله القريشي الا سدي المنگلكوتي

At the end there are two notes by the scribe. He tells us, in the following note, that in A.H. 1144 he was in the service of Nawwâb Ikhlâs Khân in Shahjahânâbad, and transcribed the work for him in that year :—

تم كتاب المسلم للعلامة ...... الشيخ محب الله البهاري ... في اوان ملازمة النواب اخلاصخان ...... كتبه العبد الضعيف عبد محمد المدعو بمحمد عارف بن ابي محمد بن محمد شاه بن محمد صالح بن عبد الله القريشي الا سدي ...... في بلدة دار الخلافة شاهجهان آباد ...... سنه ١١٤٤ *

This note is followed by the scribe's seal.

In a second note the scribe tells us that the author followed the arrangements contained in Mukhtaṣar of Ibn Ḥajib (see No. 1541 below).

In the first five folios the scribe describes the contents of the work; and in the margin of the MS. he has transcribed *in extenso* a gloss prepared by the author of the text.

The beginning of the gloss runs thus:—

الحمد لله الذي جعل العلم حجة و دليلا .... و اعلم انه قد جمع بفضله لدي حين تصنيفي لهذا لكتاب من كتب الحنفية كتاب البزدوي .... و من كتب الشافعية المحصول للامام .... و من كتب المالكية المختصر و المنتهى لابن حاجب و اما الحنبلية فلم يصل الي كتاب لهم في هذا العلم و انما نقلت مذهبهم من هذه الكتب المسطورة الخ *

For a copy of the present gloss see Bûhâr Lib. Cat., vol. ii, No. 139.

No. 1531.

foll. 149; lines 17; size $9\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated Banâras, A.H. 1218.

Scribe: غلام مهدی خان عرف شاه در گاهی.

The scribe, in the following note at the end, says that he transcribed the present copy for one Maulavi 'Abdal'ali:—

هذا الكتاب المسمي بمسلم الثبوت موجب فرمايش .... مولوي عبد العلى صاحب مد عمره و اقباله من يدي الضعيف غلام مهدی خان عرف شاه در گاهي *

Following this note, the said Maulavi 'Abdal'alî indicates his ownership of the MS. thus:—

المالک الحقيقي هو الله الواحد و المجازی عبد العلى عفي الله عنه

No. 1532.

The Same.

foll. 211; lines 5; size $9\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

Another copy of the same.

Written in Naskh. Not dated; apparently 13th century A.H.

A seal of 'Azîz an Nisâ' Khâtûn, dated A.H. 1241, is found on fol. 2a. The same seal is found on the MS. described in Lib. Cat., vol. xii, No. 712.

No. 1533.

foll. 275; lines 27; size 11×8¼; 9½×3½.

الفوائد العظمى

AL FAWÂ'ID AL 'UẒMÂ.

The first volume of a famous commentary on the preceding work, the second volume being wanting. For a complete copy of the commentary, in two volumes see Bûhâr Lib. Cat., vol. ii, Nos. 140–141. 'Abdal'ali Baḥr al 'Ulûm, the son of the present commentator, in his commentary (see No. 1534 below) frequently quotes the present work.

By Mullâ Niẓâmaddîn bin Mullâ Quṭbaddîn as Sihâlawî ملا نظام الدين بن ملا قطب الدين السهالوي. He died in A.H. 1161=A.D. 1747; see Lib. Cat., vol. x, No. 556.

Beginning :—

ابتداء الكلام بالتحميد لله الحميد فقال الحمد لله الذي انزل الآيات الخ *

The present volume ends with the following colophon :—

الحمد لله المنعام الهادي علي اتمام شرح المبادي ....
و الله اسال ان يوفقني لشرح المقاصد الخ *

For other copies of the work see Bûhâr Lib. Cat., vol. ii, Nos. 140–141; India Office, Nos. 332–33; Âṣafîyah, Nos. 85, 108; Râmpûr, Nos. 68–70.

Muḥammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, tells us that he purchased the MS. at an "English" auction in A.H. 1283 :—

قد انتقل هذا الكتاب المستطاب الى اضعف العباد يوم ينادي
مناد محمد بخش خان بالبيع السلطاني اعني بداك نيلام الانجيزية
في سنه ۱۲۸۳ هجرى صلى الله عليه و سلم في احد عشر رجب المرجب *

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 1534.

foll. 419; lines 31; size 13¼ × 8; 9 × 5.

فواتح الرحموت

FAWÂTIḤ AR RAḤMÛT.

A commentary on Musallam Aṣ Ṣubut (see No. 1530 above), which is known throughout India for the valuable information and profound criticism contained in it, divided into two parts, bound in one volume.

By 'Abdal'ali Muḥammad bin Niẓâmaddin عبد العلي محمد بن نظام الدين, commonly called Baḥr al-'Ulûm بحر العلوم, a famous scholar of India, who flourished in the 13th century A.H.; see Lib. Cat., vol. x, No. 548.

Part. i, foll. 1–207.

Beginning:—

الحمد لله الذي خلق الانسان بعد ان لم يكن شيا مذكورا الخ *

Part. ii, foll. 208–419.

Beginning:—

الحمد لله الذي بني فروع الشريعة الخ *

For other copies of the work see Âṣafiyah, No. 36; Râmpûr, Nos. 90-92; Bûhâr Lib. Cat., vol. ii, No. 142. It was lithographed in Lucknow A.D. 1878.

The MS., at one time, belonged to the Library of Fidâ Ḥusain Khân Bahâdur of Lucknow, the library seal, dated A.H. 1263, being found on the title-page. The following note on the title-page tells us that in the same year (A.H. 1263) the MS. came into the possession of one Riḍâ Ḥusain of Calcutta:—

لايخفى على الشائق الصادق و الحبيب الموافق اني قد طلبت هذا
شرح المملوء بالتعديل و الجرح بل كانه حور مقصور في خيام الجنان لم
يطمسهن قبل انس ولا جان من تصانيف مولانا بحر العلوم من بلدة لكهنو
و اوصله الله تعالى الي في العشرة الثانية من رمضان سنه ١٢٦٣ *
و انا الفقير الحقير العاصي الخاطي
رضا حسين عفي عنه

Written in Nasta'liq. Dated Râmpûr, A.H. 1241.

Scribe: محمد جان.

The date of transcription and the name of the scribe are found in the following note at the end of the first part:—

هذا كتاب جلد اول شرح مسلم تصنيف مولانا عبد العلي ....

نور الله مرقده .... كاتب محمد جان ...... سنه ۱۲۴۱ ....

برای خاطر مشفق مهربان مولوی محمد اشرف صاحب *

No. 1535.

foll. 435; lines 17; size 10×6½; 6½×4½.

The Same.

A separate copy of the second part of the preceding work, corresponding with foll. 208–419 above.

Beginning:—

الحمد لله الذي بنى فروع الشريعة على الاصول القديمة الخ *

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1536.

foll. 124; lines 23; size 11¼×8½; 9½×3½.

الجلد الاول من خزاين الشروح

AL JILD AL AWWAL MIN KHAZÂ'IN ASH SHURÛH.

The first volume of a very useful commentary on Musallam Aṣ-ṣubut (see No. 1530 above), composed in A.H. 1213, as indicated by the word خزائن الشروح. The author tells us that he has tried to explain the text in very simple language, thereby avoiding the difficulties of the existing commentaries.

By Mullâ Muḥammad Mubîn bin Mullâ Muḥiballâh bin Mullâ Aḥmad 'Abdalḥaqq bin Mullâ Muḥammad Sa'îd bin Mullâ Quṭbaddîn Ash Shahîd As Sihâlawî ملا محمد مبين بن ملا محب الله بن ملا احمد عبد الحق بن ملا محمد سعيد بن ملا قطب الدين الشهيد السهالوي, a scholar of Lucknow and a pupil of a famous scholar, Mullâ Ḥasan (*d.* A.H.

1198=A.D. 1783). He traced his descent from Mullâ Quṭbaddin as Sihâlawi (d. A.H. 1103=A.D. 1691), under whom the author of the text studied for a considerable period of time. Besides the present commentary, our author composed the following works:—

(i) Sharḥ as Sullam. (ii) Ḥâshiyatu Mir Zâhid. (iii) Ḥâshiyatu Mullâ Jalâl. (iv) Ḥâshiyatu Mir Zâhid 'Alâ sharḥ al Mawâqif. (v) Wasilat an Nijât. (vi) Tarjumat al Ḥikâyat aṣ Ṣâliḥin. (vii) Sharḥu Asmâ' al Ḥusnâ. (viii) Sharḥ at Tabṣirah. (ix) Zubdat al-Fawâid. (x) Kanz al Ḥisâb fi I'ṭâ'az Zakât. He died in A.H. 1225= A.D. 1810; see Tadkira'i 'Ulama'i Hind, p. 201.

Beginning:—

الحمد لله الذي خلق الانسان .... اما بعد فيقول العبد الضعيف .... محمد مبين ...... ان كتاب مسلم الثبوت للحبر العلامه .... محب الله البهاري الذي هو من تلامذة جد جدي قطب الدين السهالوي .... و كان شرح المحقق .... مولانا نظام الدين قدس سره من اعظم الشروح .... و المغني مفتاح ابواب الفتوح ان تاريخه في اسمه خزائن الشروح الخ *

Only one other copy of the work is known to us, viz., Râmpûr, No. 71.

The colophon runs thus:—

الحمد لله والمنة على ما وفقني لاختتام شرح مبادي الاحكام و نرجو من المفضل المنعام التوفيق لشرح المقاصد با لكمال و التمام الخ *

Written in Nasta'liq. Not dated, but the following note says that it was written in or before A.H. 1217, the year in which the present copy was compared with the original:—

این نسخه شرح مسلم الثبوت مسمی بخزائین الشروح بتاریخ بست و ششم شهر صفر سنه ۱۲۱۷ هجري بروز جمعه در بلدهٔ بنارس باصل مقابله نموده شد *

No. 1537.

foll. 24; lines 19; size 8×5; 6½×3.

الانصاف في بيان سبب الاختلاف

AL INṢÂF FÎ BIYÂNI SABAB AL-IKHTILÂF.

A very valuable work, explaining how there came to be differences of opinion in regard to the system of law between Ṣaḥâbî (companions of the Prophet), Tâba'în (followers of the companions of the Prophet), traditionists and Jurists. In the 4th and 5th *Bâb*, the author deals more particularly with the divergent views of the Jurists, previous to the 4th century A.H. and later. The work is divided into the following five *Bâb*:—

I.	Foll. 1–4.	باب اسباب اختلاف الصحابة و التابعين في الفروع
II.	Foll. 5–7.	باب اسباب اختلاف مذاهب الفقهاء
III.	Foll. 8–14.	باب اسباب الاختلاف بين اهل الحديث و الراي
IV.	Foll. 15–20ᵃ.	باب حكاية الناس قبل المائة الرابعة
V.	Foll. 20ᵇ–24.	باب حكاية الناس بعد المائة الرابعة

Author: Aḥmad bin 'Abdarraḥîm Ad Dihlawî احمد بن عبد الرحيم الدهلوي, also known as Shâh Walîallâh. He died in A.H 1176=A.D. 1762; see Lib. Cat., vol. v, part 1, No. 125.

Beginning:—

الحمد لله الذي بعث سيدنا محمد صلوات الله عليه ....
.... اما بعد فيقول الفقير الي رحمة الكريم ولى الله بن عبد
الرحيم ... سئلت عن سبب اختلاف الصحابة و من بعد هم في الا حكام
الفقهية خاصة .... فابتدأت لبيان بعض ما فتح علي ... فجاءت رسالة
مفيدة في بابها و سميتها الانصاف في بيان سبب الاختلاف الخ *

On fol. 18ᵇ, on the authority of his Shaikh, Abû Ṭâhir Muḥammad bin Ibrâhîm (*d.* A.H. 1145=A.D. 1732), our author quotes the views of Imâm Shâfi'î (*d.* A.H. 204=A.D. 819), relating to the three main principles of Jurisprudence, thus:—

و كما اخبرنا شيخنا ابو طاهر محمد بن ابراهيم المدني عن شيخه
المكيين الشيخ حسن بن علي العجمي و الشيخ احمد النخلي عن الشيخ

محمد بن العلا الباهلي عن ابراهيم بن ابراهيم اللقاني و عبد الرؤف الطبلاوی و عن الجلال ابي الفضل السيوطي عن ابی الفضل المرجانی اجازة عن ابی الفرج الغزي عن يونس بن ابراهيم الدبوسی عن ابی الحسن بن المقير عن الفضل بن سهل الا سفرايني عن الحافظ الحجة ابی بکر احمد بن علی الخطيب نا ابونعيم الحافظ ثنا ابو محمد عبد الله بن جعفربن حيان ثنا عبد الله بن محمد بن يعقوب ثنا محمد ثنا ابو حاتم الرازی ثنی يونس بن عبد الاعلی قال قال محمد بن ادريس الشافعی الاصل قران و سنة فان لم يکن فقياس عليهما الخ *

Only one other MS. copy of the work is known to us, viz., Âṣafiyah Library, No. 101; but the work was printed in A.H. 1312, (for three printed copies of which see Âṣafiyah, Nos. 131, 137, 139).

The colophon runs thus:—

و هذا آخر ما اردنا ايراده فی هذه الرسالة المسمی بالانصاف في بيان سبب الاختلاف الخ *

Written in Nasta'liq. Not dated; apparently 13th century A.H.

The contents of the work are described on the title-page.

At the end the contents of 'Iqd al Jîd (see No. 1539 below) are noted by the scribe.

No. 1538.

foll. 39; lines 15; size $10\frac{1}{2} \times 7$; 6×3.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1539.

foll. 33; lines 15; size 10×6½; 6×3.

عقد الجيد في احكام الاجتهاد و التقليد

‘IQD AL JÎD FÎ AHKÂM AL IJTIHÂD WA AT TAQLÎD.

A work on Ijtihâd (legislation) and Taqlîd (adherence to the views of a given religious leader). The author also discusses the manner in which Sunni Muhammadans are divided into four schools of jurisprudence; and in the second *Bâb* he adjures all Muhammadans to subscribe to the principles of one or other of these schools. The work is divided into the following four *Bâb*:—

I. Foll. 1–9. باب في حقيقة الاجتهاد و شرطه و اقسامه

II. Foll. 10–13. باب تاكيد الاخذ بهذه المذاهب الاربعة

III. Fol. 14. باب اختلاف الناس في الاخذ بهذه المذاهب الاربعة و ما يجب عليهم من ذلك *

Subdivided into following four *fasl*:—

(i) Foll. 1–14[a]. الفصل في المجتهد المطلق

(ii) Foll. 14[b]–17[a]. الفصل في المجتهد في المذهب

(iii) Foll. 17[b]–26. الفصل في المتبحر فى المذهب

(iv) Foll. 27–28[a]. الفصل في العامى

(v) Foll. 28[b]–33. باب و هذا الذي ذكرناه من الامر بين الامرين

Author: Ahmad bin ‘Abdarrahim Ad Dihlawî احمد بن عبد الرحيم الدهلوي. See No. 1537 above.

Beginning:—

الحمد لله الذي بعث سيدنا محمد الى العرب ....

اما بعد فيقول العبد الضعيف .... ولى الله بن عبد الرحيم الخ *

For two other copies of the work see Râmpûr, No. 83; Âsafîyah, No. 37.

Written in fair Nasta‘lîq. Not dated; apparently 13th century A.H.

The last folio contains quotations from the Tuḥfâ Iṣnâ 'Ashariyah of Shâh 'Abdal'azîz, the author's son.

The handwriting of the present MS. is identical with that of MS. No. 1537 above.

MÂLIKÎ PRINCIPLES OF JURISPRUDENCE.

No. 1540.

foll. 46; lines 15; size 9½ × 6½; 7 × 4.

الانصاف بذكر اسباب الخلاف

AL INṢÂF BI DIKRI ASBÂB AL-KHILÂF.

A work on the principles of jurisprudence, of which no other copy is known to us. The author deals with the variance of opinions among jurists, which he ascribes mainly to philological causes and differences in the meanings attached to words. The title is not given anywhere in the body of the work; but we have borrowed the title given above from a note on the title-page, which runs thus:—

كتاب الانصاف بذكر اسباب الخلاف تأليف ابي محمد عبد الله بن محمد بن السيد البطليوسي الاندلسي المالكي *

The work is divided into the following 8 *Bâb*:—

I. Foll. 3ᵇ–11ᵃ. الباب الاول في الخلاف العارض من جهة اشتراك الالفاظ و احتمالها للتاويلات الخ *

II. Foll. 11ᵇ–22ᵃ. الباب الثاني في الخلاف العارض من جهة الحقيقة و المجاز *

III. Foll. 22ᵇ–31ᵃ. الباب الثالث في الخلاف العارض من جهة الافراد و التركيب *

IV. Foll. 31ᵇ–33ᵃ. الباب الرابع في الخلاف العارض من جهة العموم و الخصوص *

V. Foll. 33^b–45^a. الباب الخامس في الخلاف العارض من جهة الرواية *

VI. Fol. 45^b. الباب السادس في الخلاف من قبل الاجتهاد والقياس

VII. Fol. 46^a. الباب السابع في الخلاف من قبل النسخ

VIII. Fol. 46^b. الباب الثامن في الخلاف من قبل الاباحة

The author's name is not given anywhere in the body of the work; but the above note and the Isnâd (dated A.H. 516) quoted below tell us that 'Abdallâh al Baṭlayûsi is the author:—

رب زدني علماً اخبرنا الفقيه الفاضل ابو اسحق ابراهيم بن محمد المتقن بن ابراهيم اللخمي البستني قدم علينا بثغر الاسكندرية و قرأته عليه في شهر رمضان سنة ثلاث و عشرين و خمسمائة قال قرأت على الفقيه الفاضل ابي محمد عبد الله بن محمد بن السيد البطليوسي ...... في جمادى الاولى سنة ست عشرة و خمسمائة الخ *

Author: Abû Muḥammad 'Abdallâh bin Muḥammad bin Sîd al-Baṭlayûsî أبو محمد عبد الله بن محمد بن سيد البطليوسي, a Mâlikî scholar of the 5th century A.H., who was specially versed in tradition, jurisprudence, theology, and philology. He was born in A.H. 441, and studied under eminent scholars. Brock., vol. i, p. 427, enumerates three other works of our author; and, in addition, the following works of his are mentioned by his biographers:—(i) شرح الموطا. (ii) اصلاح الخلل الواقع في الجمل. (iii) شرح ديوان المتنبي. (iv) شرح سقط الزند. (v) كتاب المثلث. He died in A.H. 521=A.D. 1127 (see Mir'ât al Janân, fol. 301; Buġyat al Wu'ât, fol. 226^a; Qalâ'id al 'Iqyân, fol. 138).

Beginning:—

الحمد لله مسبغ النعم .... و اني لما رأيت الناس قدا طنبوا في التأليف و املوا الناظرين بانواع التصنيف في اساليب معروفة .... صرفت خاطري الى وضع كتاب في اسباب الخلاف الواقع بين الامة الخ *

Written in fair Naskh. Not dated; apparently 12th century A.H., and evidently a transcription of a copy containing an Isnâd, dated A.H. 516, as indicated above.

No. 1541.

foll. 159; lines 17; size $7\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

مختصر المنتهى

MUKHTAṢAR AL MUNTAHÂ.

An abridgment of Muntahâ As Suwâl, which is itself an abridgment of the Aḥkâm Al Aḥkâm of Âmudî (*d.* A.H. 631=A.D. 1233; see Mir'ât al Janân, fol. 395). Âmudî was at first a follower of the Ḥanbalî School, but subsequently became an adherent of the Shafi'î School. Aḥkâm is a work based on the principles of the Shâfi'î School; but the abridgment, entitled Muntahâ as Suwâl, contains additions based on the principles of the Mâlikî School, and indeed criticises those of the Shafi'î School. Hence both this work and the present abridgment of it are regarded as independent works on the principles of jurisprudence according to the Mâlikî School. Both are by the same author, viz., Ibn Ḥâjib; and the latter is regarded as specially valuable. Scholars of all the schools of jurisprudence produced commentaries, glosses, and annotations on the same.

The full name of Ibn Ḥâjib runs thus:—Jamâladdîn 'Abu Umar 'Uṣmân bin Abî Bakr bin Yûnus al Kurdî جمال الدين ابو عمر عثمان ابى بكر بن يونس الكردى. He is commonly known as Ibn Ḥâjib (i.e., son of the Chamberlain; his father being Chamberlain of Amîr 'Izzaddîn Aṣ Ṣâliḥî). He was born in Asna (a small town in Egypt) in A.H. 570, and studied the Qurânic branches, Ḥadîṣ, philology, and jurisprudence under a large number of scholars, of whom the following are known to us:—

I. Ġiyâṣ bin Fâris (*d.* A.H. 605=A.D. 1208).
II. Abu'l Qâsim ash Shâṭibî (*d.* A.H. 590=A.D. 1193).
III. Abu'l Manṣûr Ẓâfir bin Ṭâhir (*d.* A.H. 642=A.D. 1244).
IV. Hibatallâh al Bûṣîrî, a traditionist of the 7th century A.H.
V. Fâṭimah, daughter of Sa'd al Khair (*d.* A.H. 541=A.D. 1146).
VI. Abu'l Yaman al Kindî (*d.* A.H. 613=A.D. 1216).
VII. Sakhâwî (*d.* A.H. 599=A.D. 1202).
VIII. 'Alî bin Ismâ'îl Aṣ Ṣanhâjî (*d.* A.H. 618=A.D. 1221).

Ibn Ḥâjib received Sanads for narrating Ḥadiṣ from the traditionists Nos. vi–viii., mentioned above. Our author, after completing his education, won a great reputation in philology and jurisprudence, and attracted, as students in those branches, scholars,

nobles and kings. King Kâmil of Egypt (A.H. 615–635=A.D. 1218–1238) attended his lectures in Cairo, in A.H. 612; see Amâlî, Hand-list, No. 2389, fol. 7ᵃ. In A.H. 617 Ibn Ḥâjib left Egypt for Damascus, where he was appointed a professor of jurisprudence and philology in the Mâlikîyah Madrasah; and there he composed a versified treatise on Arabic grammar. King Nàṣir Dâ'ûd of Damascus (A.H. 624–625=A.D. 1227–1228) studied this treatise under him. His success in a disputation, relating to the parsing of أزيداضربت غلامه, with a famous grammarian, Yaḥyâ bin 'Abdalmu'ṭî (*d.* A.H. 622=A.D. 1225), won for him the highest reputation throughout the Muslim world. In A.H. 628 Ibn Ḥâjib returned to Egypt, where he devoted himself to literary work. Thereafter, he settled in Alexandria, where he died in A.H. 646=A.D. 1248, leaving behind him a large number of pupils and several compositions, of which Kâfîyah and Shâfîyah on Arabic grammar are known throughout the world, wherever an Arabic education is given. For his life and work see Asmâ' al A'lâm, Hand-list, No. 2381, foll. 44–45; Buġyat al Wu'ât, fol. 258; Ḥusn al Muḥâḍrrah, fol. 226; Mir'ât al Janân, fol. 382; De Slane's translation of Ibn Khallikân, vol. iii, p. 311; Tâj aṭ Ṭabaqât, vol. viii, fol. 331; Brock., vol. i, p. 303.

Beginning:—

قال الشيخ الامام بقية السلف و قدوة الخلف جمال الدين ابو عمر عثمان
بن عمر بن ابي بكر بن حاجب رحمه الله و رضي عنه اما بعد فاني لما
رأيت قصور الهمم عن الاكثار ميلها الى الايجاز و الاختصار صنفت مختصرا
في اصول الفقه ثم اختصرته على وجه بديع الخ *

The contents of the work are fully described in Alger., No. 1074.

For other copies of the work see Br. Mus., No. 226; India Office, No. 298; Cairo, vol. ii, p. 159; Alger., Nos. 1074–76.

The MS. is not dated; but the following note on the title-page, which tells us that the MS. was in the possession of one 'Alî bin Aḥmad, is dated A.H. 807:—

في نوبة الفقير الى الله الكبير المسامح علي بن احمد بن السايح
كتبه في شهر جمادى لاولى سنه ٨٠٧ *

No. 1542.

foll. 188; lines 27; size 10×7; 8×5.

شرح مختصر الاصول

SHARHU MUKHTASAR AL USÛL.

A detailed commentary on Mukhtasar (No. 1541 above), expounding the views held by jurists on theological, philosophical, and philological principles. The work was dedicated to a king, probably of the Tartar dynasty, since we know that the author was a favourite scholar of Tartar Kings. No other copy of the work is known to us; but there is a reference to it in Lib. Cat., vol. iv, No. 30 among the other compositions of the author, and in Ḥâj. Khal., vol. vi, p. 171, who, however, does not describe its contents.

Commentator: Quṭbaddîn Maḥmûd bin Mas'ûd bin Muṣliḥad dîn Ash Shîrâzî قطب الدين محمود بن مسعود بن مصلح الدين الشيرازى, an accepted authority in logic, philosophy, theology, and philology. He died in A.H. 710=A.D. 1310 (see Lib. Cat., vol. iv, No. 30). The following couplets were composed, on the occasion of his death, by the author of Târikh Banâkati, fol. 92b:—

روز یکشنبه قریب عصر سال ذال و یا
یا و زا بگذشته در تبریز از ماه صیام
روح پاک قطب دین محمود شیرازي برفت
سوی فردوس برین با صد هزاران احتشام

The commentary consists of two volumes.

Vol. I.

Beginning:—

ربنا عليک توكلنا ... و اليک المصير حمد الله اولى ما استفتح به ذكر ثم الصلوة على رسوله ...... فان معاشر اخواني ... اكثروا المعاودة علي ملتمسين لهم ان اشرح لهم مختصر منتهى السؤل و الامل ...... رأيت ان اكتب الشرح المذكور اداء لحقوق العاجلة ...... و اتحف به حضرة العلية ...... اعلم ان لسيف الامدي رحمه الله تعالى كتابا جامعا في

اصول الفقه سماه بالاحكام ...... ثم ابن الحاجب اختصر هذا الكتاب على

ترتيبه ...... ثم اختصر الخ *

The first volume ends thus:—

مسئلة اذا قال الخ *

No. 1543.

Vol. II.

foll. 145; lines 27; size 10×7½; 8×5.

Continuation of the preceding volume. It begins thus: كنا نفعل او كانوا. This volume ends with the praise of God and the Prophet thus:—

فنقول الحمد لله لم يفتتح بافضل من حمده خطاب و لم يختم باحمد

من ذكره كتاب حمدا يطير اليه النفوس العلوية ...... ثم افضل الصلوة

و السلام و امثل التحيات على زبدة الليالي و الايام محمد خير الانام ......

و الله حسبي و نعم الحبيب *

Both volumes are written in Naskh. Not dated; apparently 8th century A.H.

The facts that the author's colophon is followed by no colophon of the scribe, and that there are frequent alterations and corrections, suggest that the MS. is an autograph copy.

The following note on the title-page of the first volume tells us that in A.H. 955 the MS. belonged to a certain Fuḍail bin 'Alî bin Aḥmad al Jamâli:—

وصل في ملك الفقير الى الله تعالى فضيل بن علي بن احمد بن

محمد الجمالي ... سادس صفر سنه ٩٥٥ع *

No. 1544.

foll. 280; lines 25; size 9½×6½; 7½×4½.

الشرح على مختصر الاصول
ASH SHARḤU 'ALÂ MUKHTAṢAR AL UṢÛL.

A very rare copy of a commentary on Mukhtaṣar al Uṣûl (No. 1541 above) of which no other copy is known to us.

By Sulaimân bin Aḥmad bin Zakarîyâ Qurashî al Asadî سليمان بن احمد بن زكريا القرشى الاسدي.

No account of the author can be traced; but the period to which he belongs can be indicated as follows. The latest of the authorities quoted (fol. 179b) is Maḥmûd Al Urmawî the author of al Ḥâṣil, who died in A.H. 683=A.D. 1284. The work is dedicated to Sulṭân 'Alâaddîn of Persia; obviously 'Alaâddîn II, who reigned from A.H. 696–700=A.D. 1296–1300. The first known reference to the present work is found in No. 1545 below, which was composed in A.H. 734.

Beginning:—

الحمد لله الذي عنت لعظمته الوجوه ...... و الصلوة على رسوله المبعوث بالحق ...... اما بعد فانه يقول العبد الضعيف سليمان بن احمد بن زكريا القرشى الاسدي ...... لما رأيت المختصر المشهور في اصول الفقه للعلامة جمال الدين ابي عمر عثمان ...... المالكي ...... و خدمت به خزانة ساطان سلاطين الزمان ...... علاء الدين و الدنيا الخ *

Written in fair Naskh. Not dated; apparently 7th century A.H. Folios 17–80 and the last folio are written in a different hand and are later additions.

No. 1545.

foll. 167; lines 23; size 11×7; 7×4.

شرح مختصر الاصول

SHARḤU MUKHTAṢAR AL UṢÛL.

A well-known commentary on Mukhtaṣar (see No. 1541 above), composed in A.H. 734 (*cf.* author's colophon in No. 1546 below). The author of Ḥabîb as Siyar, vol. iii, p. 38, says that Shâh Shujâ' of Persia (A.H. 759–786=A.D. 1357–1384) studied the present work under Qiwâmaddîn. For numerous glosses and annotations, see Ḥâj. Khal., vol. vi, p. 172, and Brock., vol. i, p. 306.

Commentator: 'Aḍudaddîn 'Abdarraḥmân bin Aḥmad bin 'Abdalġaffâr al 'Ijî Ash Shâfi'î عضد الدين عبد الرحمن بن احمد بن عبد الغفار الايجي الشافعي, a famous Shafi'î scholar of the 8th century A.H. who was born in 'Îj (in Shîrâz) in A.H. 701. He received his early education under his father. On his father's death, in A.H. 712, he studied for a considerable period of time under Tâjaddîn al Hanakî, a pupil of Qâḍî Baiḍâwî (*d.* A.H. 685=A.D. 1286); and completed his education under eminent professors of various branches of learning. His first appointment was that of teacher in the Madrasah Sulṭânîyah of Shîrâz, where he established a reputation among Persian scholars for his success in solving difficult problems connected with theology and philology. Khawâja Muḥammad (*d.* A.H. 736=A.D. 1335), a well-known minister of Persia, appointed him Qâḍî in a District of Shîrâz; and he dedicated one of his works, entitled Al Fawâ'id al Ġiyâṣiyah, to the said minister. On the latter's death in A.H. 736 king Mubârizaddîn (A.H. 713–759=A.D. 1313–1357) appointed him Qâḍî of Shabânkâr; and the prince who was afterwards Shâh Shujâ' (759–786=A.D. 1357–1384) studied the I'ḍâḥ of Ibn Ḥâjib (see Hand-list, No. 1523) under him, our author receiving a reward of 5,000 Dînars (Gold Mohurs). During the whole period of his service he continued to deliver lectures on philology, theology, and jurisprudence, and students came to him from all parts. When, however, Shabânkâra, where he was Qâḍî, was captured by 'Imâdaddîn, the ruler of Kirmân, on account of his loyalty to king Mubârîzaddîn he was imprisoned in the fort at Dairamîyah, where he died in A.H. 756=A.D. 1355. For his life and works see Ṭabaqât Subki, vol. vi, fol. 210; Ad Durar al Kâminah, vol. i, fol. 550; Ṭabaqât of Qâḍî Shuhba, fol. 138; Buġyat al Wu'ât, fol. 333a;

Tāj at Ṭabaqāt, vol. iii, fol. 340ᵇ; Ḥabib as Siyar, vol. iii, p. 125; Brock., vol. ii, p. 208; Tārikh Guzida, p. 808, who speaks of him as a reformer of Islām in the 8th century A.H. مجدد قرن ثامن.

Beginning:—

الحمد لله الذي برأ الانام و عممهم بالاكرام

For other copies of the work see Berlin, No. 4375; Paris, No. 801; Br. Mus., No. 1605; India Office, Nos. 299–301; Algco, Nos. 966-7; Yeni., Nos. 334-5; Rāmpūr, Nos. 82–83; Āṣafiyah, No. 11.

The margin of the MS. contains quotations from the gloss, No. 1548 below.

Written in Naskh. Dated A.H. 865.

Scribe: درويش محمد بن شيخ علي بن نصرت بن داؤد.

No. 1546.

foll. 353; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. Several folios contain marginal notes quoted from the glosses, Nos. 1550 and 1554 below.

The author's colophon runs thus: واتفق الفراغ من تسويده في السادس و العشرين من شعبان سنة اربع و ثلاثين و سبعمائة.

Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 1547.

foll. 261; lines 21; size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. The larger portion of the text (viz., Mukhtaṣar) is also quoted in the margin of the present copy.

Written in Nasta'līq. Not dated; apparently 11th century A.H.

Scribe: رفيع الدين بن نيكمراد.

No. 1548.

foll. 188; lines 29; size $9\frac{1}{2} \times 6$; 7×4.

الحاشية على شرح المختصر

AL ḤÂSHIYATU ‘ALÂ SHARḤ AL-MUKHTAṢAR.

A very useful gloss on the commentary (see No. 1545 above), composed in A.H. 777.

By Saifaddîn Aḥmad al Abhurî سيف الدين احمد الابهري. Dr. Hidâyat Ḥusain, in Bûhâr Lib. Cat., vol. ii, No 138, supposing the colophon of the scribe of his copy dated A.H. 845 to be the colophon of the author, incorrectly states that he flourished in the 9th century A.H. He belonged to the 8th century. In the preface, quoted below, he refers to the author of the commentary (who died in A.H. 756) as a teacher of his own; and in the following colophon he says that he composed the present gloss in A.H. 777 in a Madrasah Rashîdîyah of Khawârazm:—

تم بحمد الله تاليفه في شهر ربيع الاخر سنة سبع و سبعين وسبعمائة
ببلدة خوارزم في المدرسة الرشيدية الشافعية الخ *

Beginning:—

الحمد لله الذي شرع الاحكام ......؛ وبعد فان شرح المختصر في علم
الاصول اعتنى بتصنيفه استادنا العلامه ...... عضد الحق والدين عبد الرحمن
بن احمد الايجي قدس الله روحه الخ *

Only one other copy of the work is known to us, viz., Bûhâr Lib. Cat., vol. ii, No. 138.

Our author also wrote a gloss on Mawâqif, a work on theology by Qâḍî ‘Aḍud; for a copy of which see Berlin, No. 1801.

The title-page bears the names of previous owners of the copy.

Written in good Naskh. Dated A.H. 892.

Scribe: محمد بن خليل بن ابراهيم.

No. 1549.

foll. 256; lines 17; size $8\frac{1}{2}\times 6$; $6\frac{1}{2}\times 4$.

الحاشية على شرح المختصر

AL ḤÂSHIYATU ‘ALÂ SHARḤ AL-MUKHTAṢAR.

A well-known gloss on the commentary (see No. 1545 above), composed in Khawârazm, in A.H. 770.

By Sa‘d Ad Dîn Mas‘ûd bin ‘Umar at Taftâzânî سعد الدين مسعود بن عمر التفتازاني, a pupil of the commentator. He died in A.H. 793= A.D. 1390 (see No. 1517 above).

Beginning:—

الحمد لله الذي وفقنا للوصول الى منتهى اصول الشريعة الخ *

For other copies of the work see Berlin, No. 4376; Wien, No. 1773; India Office, Nos. 302–4; Râmpûr, Nos. 35–36.

For a printed copy of the gloss, dated A.H. 1319, see Âṣafîyah, No. 90.

The author's colophon, quoted by the scribe, which tells us the date of composition, runs thus:—

قد اتفق الفراغ للفقير الحقير...... مسعود بن عمر المدعو بسعد الدين التفتازاني سنة سبعين و سبعمائة الخ *

Written in Naskh. Dated A.H. 1100.

Scribe: عبد القادر بن علي بن احمد البدري.

A note at the end, dated A.H. 1104, tells us that the MS. was compared with another copy of the gloss, and runs thus:—

بلغ مقابلة و تصحيحاً و الحمد لله الذي بنعمة تتم الصالحات سنة اربع و مائة الف *

Eight folios at the beginning contain quotations from different works.

No. 1550.

foll. 163; lines 17; size 7×5½; 5×3½.

الحاشية على شرح المختصر

AL ḤÂSHIYATU 'ALÂ SHARḤ AL-MUKHTAṢAR.

A critical gloss on the commentary on Mukhtaṣar by Qâḍî Aḍud (see No. 1545 above), divided into two parts. The words الحاشية القديمة (the old gloss), contained in the scribe's colophon quoted below, and the following note on the title-page, indicate that a later gloss (of which no copy is known to us) was composed by the same author:—

هي حاشية المحقق السيد السند القديمة على شرح العضد على مختصر ابن حاجب متعلقة بالشرح بتمامه بخلاف حاشية الجديدة فانها الى مبادي اللغة فقط *

By 'Alî bin Muḥammad bin 'Alî علي بن محمد بن علي, commonly called As Sayyid Ash Sharif السيد الشريف. He died in A.H. 816=A.D. 1413 (see Lib. Cat., vol. v, part ii, No. 356).

Foll. 1–87. Part I.

Beginning:—

قوله الحمد لله اردف التسمية بالتحميد في مفتتح الكلام الخ *

The scribe's colophon runs thus:—

و قد تم المبادي الكلامية من الحاشية القديمة ...... و يتلو ها مبادي اللغة من الحاشية القديمة ايضا *

Foll. 88–163. Part II.

Beginning:—

قوله من لطف الله يعني من لطف الله سبحانه *

The colophon of the second part runs thus:—

قد انتهت هذه القطعة الاخيرة من الحواشي القديمة على شرح المختصر العضدي من مؤلفات السيد الشريف العلامة الله اسكنه دار السلام الخ *

For other copies of the work see Berlin, No. 4377, India Office, Nos. 305–309, Râmpûr, No. 37.

The work was printed; for a printed copy see Âṣafîyah, No. 90.
Written in good Naskh. Not dated; apparently 9th century A.H.

No. 1551.

foll. 175; lines 17; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another incomplete copy of the same, corresponding with foll. 2b–162a of the previous MS. It begins abruptly as follows:—الى النبوة من حيث الاعجاز كان كل ما هو ابين في الاعجاز اظهر فى الدلالة الخ and also ends abruptly thus:—الجواب ان الواجب هو مفهوم واحد.

Written in Nasta'lîq. Not dated; apparently 10th century A.H.

No. 1552.

foll. 78; lines 7; size 9×6; 6×3.

The Same.

Another copy of the first part of the gloss, beginning and ending like No. 1550 above.

Written in Nasta'lîq. Dated A.H. 1092.

Scribe: عبد المؤمن الحسيني البغدادي الرضوي.

No. 1553.

foll. 91; lines 17; size $6\frac{1}{2} \times 4$; 4×2.

The Same.

Another copy of the same.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 1554.

foll. 83; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

الحاشية على شرح العضدي .

AL ḤÂSHIYATU 'ALÂ SHARḤ AL-'AḌUDÎ.

An annotation of the gloss of Taftâzânî (No. 1549 above) and of that of Sayyid Sharîf (No. 1550 above), supporting the former where it differs from the latter. The name of the author is not given anywhere in the MS.; but he is, no doubt, Aḥmad bin Yaḥyâ احمد بن يحيى (*d.* A.H. 916=A.D. 1510; see 1523 above), the author of a gloss on Talwîḥ (No. 1523 above), since both in this gloss and in the present work Taftâzânî is addressed by the author as grandfather.

Beginning:—

و الاعتصام بكرمه و بعد فهذه حواشى علي شرح المختصر فى الاصول للشارح المحقق عضد الملة والدين وحواشيه لجدى الامام سعد الدين التفتازاني و حاشية للسيد المرتضى الشريف الجرجاني الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 1555.

foll. 278; lines 29; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

جواهر التحقيق

JAWÂHIR AT TAḤQÎQ.

A detailed annotation of the commentary of Taftâzânî (see No. 1550), dedicated to Sulṭân Maḥmûd (A.H. 944–961=A.D. 1537–1553). The name of the author is not known to us; but it is evident from the dedication that he was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هدانا لبداية الذاتية الاصلية للوصول الى اصول شريعته الالهية .... و سميته بجواهر التحقيق الخ *

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 1556.

foll. 306; lines 21; size 8×4½; 6×3.

الحاشية علي شرح مختصر الاصول

AL ḤÂSHIYATU 'ALÂ SHARḤI MUKHTAṢAR AL UṢÛL.

An incomplete copy of a gloss, the character and authorship of which are established from the following internal evidence. The words quoted at the beginning correspond with a passage in the commentary of Qâḍî 'Aḍud (No. 1545 above), from which it is clear that the present work is a gloss on that commentary. Again, the beginning agrees with that of an incomplete gloss, noticed in India Office, No. 310, the author of which is said to be Mîrzâjân Ḥabîb-allâh ash Shîrâzî مرزا جان حبيب الله الشيرازي (*d.* A.H. 994=A.D. 1585; see Lib. Cat., vol. x, No. 608). He is undoubtedly the author of the present work, since the following passage is quoted on fol. 89ᵇ of No. 1557 below from a gloss of Mirzâjân, and is found verbatim on fol. 3ᵃ of the present MS.:—

[قال الفاضل الشيرازي] ما ذكره كلمة انما هو اذا كان النزاع في انها موضوعة للموجود فى الخارج او للموجود فى ذهن سواء كان من قبيل المعلومات او الصور الذهنية التي من قبيل العلوم و لكنه جعل النزاع فى المشهور في انها موضوعة للصور الذهينة الخ *

Mirzâjân's gloss is noticed (but without description of its contents) in Ḥâj. Khal., vol. vi, p. 172; Râmpûr, Nos. 38–39; Âṣafîyah, No. 10.

Beginning:—

قوله من لطف الله تعالى احداث الموضوعات اللغوية هذا الكلام في الظاهر على ان الاصوات و الحروف مخلوقة له تعالى الخ *

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 1557.

foll. 89; lines 23; size 9⅓ × 6; 7 × 3½.

الحاشيه على حاشية مختصر الاصول

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYTI MUKHTAṢAR AL UṢÛL.

An annotation of the glosses (Nos. 1549, 1550 above) of Taftâzânî and Sayyid Sharîf Jurjânî, representing a collection of notes on these glosses made by the author.

By Aḥmad bin Sulaimân احمد بن سليمان. No account of him can be traced but he was evidently a scholar of the 11th century A.H. since he refers to a scholar of that period, Shaikh Ḥaidar, as his teacher, on fol. 64ª, as follows:—

قال استاذي و استاذ العلماء شيخ حيدر *

Beginning:—

احمد الله على تواتر الائه .... فيقول العبد الضعيف........ احمد بن سليمان كان الله لهما ... ان شرح مختصر الاصول .... للقاضي عضد الملة و الدين ...... و ان شرح الشرح للعلامة التفتازاني و الحاشية الشريفة للسيد السند .... قد كنت علقت عليها في سالف الزمان حواشي متفرقات ثم خطربالي في هذا الاوان ان اجمعها الخ *

The author refers on fol. 83 to another work of his, as follows:—

و قد استوفينا في شرحنا للضابطة *

We are not acquainted with any other copy of the present work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

SHÂFI'Î PRINCIPLES OF JURISPRUDENCE.

No. 1558.

foll. 22; lines 23; size 9½ × 6; 8 × 6.

الكتاب الجامع في الاجتهاد
و الفتوى و التقليد

AL KITÂB AL JÂMI' FI AL IJTIHÂD WA AL FATWÂ WA AT TAQLÎD.

An old copy of a work on jurisprudence, believed to be unique. It deals with Ijtihâd (legislation) and Taqlîd (adherence to the views of religious leaders), and according to a note of the scribe on the title-page is an appendix of Kitâb al Burhân, a rare work on jurisprudence by the same author. The present work is divided into two parts.

Foll. 1–15. Part I.

This part deals with Ijtihâd (legislation).

Beginning:—

كتاب الاجتهاد القول في تصويب المجتهدين و ذكر وجوه الاختلاف.
فيه اعلم و فقك الله ان ما يجري فيه كلام العلماء الى المسائل القطعية والى
المسائل المجتهدة الخ *

The contents are as follow:—

Foll. 1–2ª. Prefatory notes on Ijtihâd.

Foll. 2ᵇ–3ª. مسئلة في الرد على العنبري

Foll. 3ᵇ–8ª. مسئلة في تصويب المجتهدين فى الفروع

Foll. 8ᵇ–10ª. فصل ذهب بعض اصحاب ابي حنيفة الى ان كل مجتهد مصيب في اجتهاده *

Foll. 10ᵇ–11ª. فصل فى القول بالاشبه

Fol. 11ᵇ. فصل فان قال قائل اذا اجتهد المجتهد فيقابل في ظنه رجحان عن الاجتهاد و لم يترجح احدهما على الاخر *

Foll. 12ª–15. باب القول في جواز التعبد في حضرة رسول الله صلي الله عليه و سلم بالقياس *

The colophon runs thus :—

كمل كتاب الاجتهاد بعون رب العباد الخ *

The scribe, in the following note below the colophon, says that he transcribed the present part in A.H. 730 :—

نجز يوم الاربعاء و هو اليوم السادس و العشرون من شهر ذي الحجة اخر شهور سنة ثلثين و سبعمائة الخ *

Foll. 16–22. Part II.

The second part deals with Taqlîd.

The contents are as follow :—

Foll. 16–18ª. Prefatory notes on Taqlîd.

Foll. 18ᵇ–20ª. فصل اذا وقعت الحادثة و فيها على المجتهد تكليف *

Foll. 20ᵇ–22. فصل اذا لم يكن في البلدة التي بها المستفتي الاعالم واحد فيقلده الخ *

The colophon runs thus :—

كتاب التقليد و بتمامه تم الكتاب و الحمد لله على ما من به من التمام الخ *

The scribe, in the following note below the colophon, says that he transcribed the present part in A.H. 730 :—

اتفق الفراغ من تعليقه ... من يوم الجمعة الثالث عشر من شهر المحرم ... سنة ثلاثين و سبعمائة الخ *

Author: Abu'l Ma'âlî 'Abdalmalik bin Abî Muḥammad 'Abdallâh bin Yûsuf al Juwainî ابو المعالي عبد الملك بن ابي محمد عبد الله بن يوسف الجويني, a famous scholar of the 5th century A.H., who died in A.H. 478=A.D. 1085 (see Lib. Cat., vol. X, No. 493).

The note of the scribe on the title-page, which indicates that the present work is an appendix of Kitâb al Burhân, runs thus :—

الكتاب الجامع في الاجتهاد و الفتوي و التقليد و ما يتعلق به الذي هو تتمة البرهان من تلخيص الامام ابي المعالي عبد الملك بن يوسف الجويني الخ *

Written in bold Naskh. Dated A.H. 730.

No. 1559.

foll. 105; lines 19; size $7\frac{1}{4} \times 3\frac{1}{2}$; $3\frac{1}{2} \times 2$.

المنخول فی اصول الفقه

AL MANKHÛL FÎ UṢUL AL FIQH.

The above is the title as commonly given; but Brock., vol. i, p. 422, reads it as Almanḥûl. The work expounds the principles of jurisprudence according to the Shafi'i school; and the author criticises the views of Mâlikî, Hanafî, Hanbalî, and Mu'tazilî writers; and in the last *Bâb* he gives reasons for preferring the principles of the Shâfi'i school to those of other schools of jurisprudence.

Author: Muḥammad bin Muḥammad al Ġazzâlî aṭ Ṭûsi محمد بن محمد الغزالي الطوسي, a famous scholar, who died in A.H. 505=A.D. 1111 (see Lib. Cat., vol. xiii, No. 833).

Dr. Hidâyat Ḥusain, in Bûhâr Lib. Cat., vol. ii, No. 135, states that, in his opinion, one Maḥmûd Mu'tazilî, and not Ġazzâlî, is the author of the present work. He cites the authority of Ibn Ḥajar (*d.* A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, No. 283), who is also followed by the author of Muntahâ al Kalâm. The following considerations led Ibn Ḥajar to adopt this view :—

(i) Ġazzâlî in his Iḥyâ' al 'Ulûm, praises Imâm Abû Ḥanîfa (*d.* A.H. 150=A.D. 767), whereas the author of the present work criticises the said Imâm severely.

(ii) In a note on a copy of the present work belonging to Ibn Ḥajar, it was said that Maḥmûd al Ġazzâlî Mu'tazilî was the author.

These, however, are scarcely sufficient grounds for rejecting the great body of evidence in favour of Ġazzâlî being the author. It is clear, for example, that a follower of the Shafi'i school, and not a Mu'tazilî writer like Maḥmûd Mu'tazilî, was the author of the work. On fol. 20ᵃ he compares the views of the Shâfi'i with those of the Mu'tazili school as follows :—فالكلام عندنا معني قائم بالنفس....و انكرت المعتزلة جنس الكلام; and on fol. 48ᵇ refers to himself as a follower of the Shâfi'i school, thus :—

و تمسک اصحابنا فی نصرة مذهب الشافعي *

The following reliable biographers say the author of the present work is the famous Ġazzâlî, a follower of the Shâfi'i school :— (i) Ibn Khallikân, vol. ii, p. 37. (ii) Mir'ât al Janân, fol. 288. (iii) Ṭabaqât by Subkî, vol. v, fol. 105. (iv) Ṭabaqât Ibn Mulaqqin,

fol. 771. (v) Ṭabaqât of Qâḍî Shuhbâ, fol. 47a. (vi) Aṭ Ṭabaqât al 'Alîyah, see Lib. Cat., vol. xiii, No. 959, foll. 118–122. (vii) Asmâ' Al 'Âlâm, fol. 34b. In several of these works it is pointed out that Imâm al Ḥaramain (*d.* A.H. 478=A.D. 1085), who was Ġazzâlî's teacher, much appreciated his work entitled Al Mankhûl, and encouraged him in the following terms:—

فانه لما صنف كتابه المنخول عرضه على الامام فقال دفنتنى و اناحي فهلا صبرت ان اموت *

On the fly-leaf of our copy, I'jâz Ḥusain, the author of Kashf al Ḥujub (Hand-list, No. 2901), tells us in the following autograph note, dated A.H. 1277, that the famous Ġazzâlî is the author, and refers to several biographical works:—

المنخول في علم الاصول لمحمد بن محمد الغزالي الشافعي و قد عده في مصنفاته اليافعي في مرآة الجنان و ابن خلكان في وفيات الاعيان و ابن جماعة في طبقات فقهاء الشافعيه و عبد الرحيم العراقي في فتح المغيث شرح الفية الحديث و التنقيد و الايضاح ………… و تاج الدين الفاكهاني في كفاية المتطلع ذكر فيه اسانيد مفردات شيخه و استاذه الشيخ العجمي ………… كتبه اعجاز حسين بن محمد قلي كان الله له ………… سنة سبع و سبعين و مايتين بعد الالف الخ *

Finally, we have discovered a passage, which is fortunately decisive on the point. On fol. 96a we read كما ذكرناه فى كتاب الاحياء (as I have mentioned in Iḥyâ' al 'Ulûm); and there can be no question that Iḥyâ' al 'Ulum (see Lib. Cat., vol. xiii, No. 833) is a work of the famous Ġazzâlî. The work is divided into the following 11 *Kitâb*:—

I. Foll. 4–13a. الكتاب الاول. A few folios at the beginning of this *Kitâb* are wanting. The present *Kitâb* is subdivided into the following two *Bâb*:—

(i) الباب الاول في حقائق العلوم. (ii) الباب الثانى فى مآخذ العلوم و مصادرها.

II. Foll. 13b–20a. كتاب البيان. This *Kitâb* is subdivided into three *Faṣl* and several *Mas'ala*.

III. Foll. 20b–30a. كتاب الاوامر. This *Kitâb* is subdivided into several *Mas'ala* and *Faṣl*, and ends in the following *Bâb*:—

باب في بيان الواجب و المندوب و المحظور و المكروه *

IV. Foll. 30b-36. كتاب العموم و الخصوص. This *Kitâb* is subdivided into several *Mas'ala* and four *Faṣl*.

V. Foll. 37-48. كتاب التأويل. This *Kitâb* is subdivided into 18 *Mas'ala*, and ends in the following two *Bâb* :—

(i) الباب الاول فى الاجماع. (ii) الباب الثانى فى صفات اهل الاجماع.

VI. Foll. 49-54a. كتاب المفهوم. This *Kitâb* is subdivided into several *Mas'ala*.

VII. Foll. 54b-59. كتاب الاخبار. This *Kitâb* is subdivided into the following six *Bâb* :—

(i) الباب الاول في اثبات كون الخبر المتواتر مفيدالعلم الضروري. (ii) الباب الثاني فى العدد. (iii) الباب الثالث في شرائط التواتر. (iv) الباب الرابع في عددهم. (v) الباب الخامس في شرائط الاجماع. (vi) الباب السادس فيما يكون خرقا.

VIII. Foll. 60-86a. كتاب القياس. This *Kitâb* is subdivided into the following 10 *Bâb* :—

(i) الباب الاول في حده و اثباته على منكريه. (ii) الباب الثاني في مراتب القياس و ضبط اقسامه. (iii) الباب الثالث فيما يثبت به علل الاصول. (iv) الباب الرابع في استدلال المرسل. (v) الباب الخامس في الاستصحاب. (vi) الباب السادس في الاستحسان. (vii) الباب السابع في ذكر قياس الشبه. (viii) الباب الثامن فيما لايعلل من الاحكام. (ix) الباب التاسع في التركيب و التعدية. (x) الباب العاشر في الاعتراضات.

IX. Foll. 86b-93a. كتاب الترجيح. This *Kitâb* is subdivided into the following two *Bâb* :—

(i) الباب الاول في ترجيح الالفاظ. (ii) الباب الثاني في ترجيح بعض الاقيسة المتعارضة على البعض.

X. Foll. 93b-95a. كتاب الاجتهاد. This *Kitâb* is subdivided into four *Faṣl*.

XI. Foll. 95b-102. كتاب الفتوى. This *Kitâb* is subdivided into the following two *Bâb* :—

(i) الباب الاول في الاجتهاد. (ii) الباب الثاني في احكام التقليد.

The work ends with a *Bâb* (foll. 103-105), in which the author gives his reasons for preferring the principles of the Shâfi'î school to those of other schools of jurisprudence. باب في بيان تقديم مذهب الشافعي على سائر المذاهب .

Beginning :—

قال الامام حجة الاسلام ابو حامد محمد بن محمد الغزالي ....

اما بعد لا يخفى عند ذوي الالباب ان علم الفقه علم شريف عظيم الخطر

الخ *

Foll. 1–4 and 100–105 are damaged.

Only two other copies of the work are known to us, viz., Cairo, vol. iii, p. 106, and Bûhâr Lib. Cat., vol. ii, No. 135.

Written in good Nasta'lîq. Within gold ruled borders. Not dated; apparently 10th century A.H.

No. 1560.

foll. 187; lines 29; size $12\frac{1}{3} \times 8\frac{1}{2}$; 8×5.

المحصول في اصول الفقه

AL MAḤṢÛL FÎ UṢÛL AL FÎQH.

A valuable copy of a standard work on the principles of jurisprudence, quoted as an authority by jurists of all the four schools of jurisprudence. The work is based on materials chiefly taken from Al Muṣtaqsî of Ġazzâlî (*d.* A.H. 505=A.D. 1111) and the Mu'tamad of Abu'l Ḥasan Baṣrî. The author severely criticises the views of Mu'tazilî, Imâmîyah and Zaidîyah writers. The work is divided into the following 14 *Kalâm*; each *Kalâm* is subdivided into several *Bâb* and *Faṣl*:—

I.	Foll. 1–8ᵃ.	الكلام في المقدمات
II.	Foll. 8ᵇ–28.	الكلام في اللغات
III.	Foll. 29–55ᵃ.	الكلام في الاوامر و النواهي
IV.	Foll. 55ᵇ–70.	الكلام في العموم و الخصوص
V.	Foll. 71–77.	الكلام في المجمل و المبين
VI.	Foll. 78–81.	الكلام في الافعال
VII.	Foll. 82–89.	الكلام في الناسخ و المنسوخ
VIII.	Foll. 90–105.	الكلام في الاجماع
IX.	Foll. 106–125.	الكلام في الاخبار
X.	Foll. 126–159ᵃ.	الكلام في القياس
XI.	Foll. 159ᵇ–169ᵃ.	الكلام في التعادل و الترجيح
XII.	Foll. 169ᵇ–175.	الكلام في الاجتهاد
XIII.	Foll. 176–178ᵃ.	الكلام في المفتي و المستفتي
XIV.	Foll. 178ᵇ–187.	الكلام فيما اختلف المجتهدون من ادلة الشرعية *

Author: Fakhraddîn Abû 'Abdallâh Muḥammad bin 'Umar al Khaṭîb ar Râzî فخر الدين ابو عبد الله محمد بن عمر الخطيب الرازي. He died in A.H. 606=A.D. 1209 (see Lib. Cat., vol. x, No. 517).

Beginning :—

عونک یا لطیف قال الشیخ الامام العالم ... فخر الملة و الدین ......
محمد بن عمر رحمه الله تعالی الحمد لله رب العالمین و صلوته علی سید
المرسلین و خاتم النبیئین الخ *

The author refers on fol. 180ª to another work of his, entitled الخلق و البعث, which is not otherwise known to us.

For other copies of the work see Paris, No. 790; Cairo, vol. ii, p. 263; Goth., No. 936; Bodl., vol. i, No. 267; Br. Mus. Suppl., No. 259.

Written in Naskh. Not dated; apparently 9th century A.H.

The following note at the beginning says that the MS. was for some time in the possession of Maḥmûd Al Lâhijâni, a scholar of the 10th century A.H. :—

یعتمد علی الله الواحد اقل خلیقته محمود بن محمد بن علي بن
حمزة اللاهجاني عفي الله عنه و عنهم و عن جمیع المؤمنین و المؤمنات
الخ *

A seal of Ḥakîm al Mulk, a physician at the court of the famous king Quṭb Shâh, dated A.H. 1021, reads thus :—

بندهٔ حکیم الملک محیط اندر فلک حکمت قطبشه *

Another note on the title-page, dated A.H. 1035, which runs thus :—من عواري الزمن بید احقر العباد روزبهان ابن عماد ... سنة ۱۰۳۵ tells us that the MS. was in the possession of one Ruzbahân.

This note is followed by the seal of the above-mentioned Ruzbahân, which reads thus :—

روز بهان بندهٔ شاه نجف *

A seal of Siyâdat Khân, a noble of the court of Aurangzîb, dated A.H. 1096, is also found on the title-page.

An inscription on the title-page runs thus :—

کفی بالله شهیدا و محمد رسول الله *

No. 1561.

foll. 188; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح منهاج الاصول

SHARHU MINHÂJ AL UṢÛL.

A commentary on the Minhâj al Uṣûl of Qâḍî Baiḍâwî (*d.* A.H. 685=A.D. 1286), composed at the request of students, who studied with the commentator this work of Baiḍâwî. For a copy of Minhâj al Uṣûl see Berlin, No. 4381. The present commentary was dedicated to Shamsaddîn Muḥammad al Ḥusainî al Yazdî (*d.* A.H. 733=A.D. 1332; see Mujmal Faṣîḥî, fol. 209b), a famous minister of Persia.

By ʿUbaidallâh bin Muḥammad al Fargânî عبيد الله بن محمد الفرغاني, a favourite scholar of the above-mentioned minister. He died in A.H. 743=A.D. 1342 (see Lib. Cat., vol. x, No. 520).

Beginning:—

الحمد لله الذي اعلى معالم الاسلام فان الطلبة لمارأوا ما كتبنا في
شرح بعض المختصرات من مصنفات .... عبد الله بن ابى القاسم ...
البيضاوي التمسوا مني شرح سائر مختصراته .... ابتدأت بشرح
المختصر المسمى بمنهاج الاصول ناويا ان اخرنا الله تعالى في الاجل ......
الاشتغال بشرح المختصر المسمى بالغاية القصوى في دراية الفتوى اذ
تقديم اصول الفقه على الفقه اوجب و اولى .... ثم اني لما فرغت
من اتمامه رأيت ان اهديه الى جناب ..... ملك وزراء العرب شمس
الدين و الدنيا محمد الحسيني اليزدي *

The commentator tells us in the preface that his students further requested him to write a commentary on the Ġâyat al Quṣwâ of Baiḍâwî. This he appears to have done; for a copy of such a commentary by our author is noticed in Paris, No. 1024.

For two other copies of the present work see Âṣafiyah. Nos. 54–98.

Written in Nastaʿlîq. Not dated; apparently 11th century A.H.

No. 1562.

foll. 123; lines 15; size 7 × 4½; 4½ × 2½.

الشرح على منهاج الاصول

ASH SHARHU 'ALÂ MINHÂJ AL-UṢÛL

A very useful commentary on Minhâj al Uṣûl, composed in A.H. 734.

By Shamsaddîn Maḥmûd bin 'Abdarraḥmân al Iṣfihânî شمس الدين محمود بن عبد الرحمن الاصفهاني. He died in A.H. 749=A.D. 1348 (see Lib. Cat., vol. x, No. 521).

Beginning:—

الحمد لله حق حمده و الصلوة على محمد و آله الخ *

Only one other copy of the MS. is known to us, viz., Paris, No. 799.

Written in Naskh. Not dated; apparently 9th century A.H.

The first two folios are written within gold-ruled borders.

A note on the title-page, giving us the date of death of the commentator as well as of the author of the text, runs thus:—

هذا شرح منهاج الاصول للبيضاوي المتوفى سنه ٦٨٥ و الشرح للامام شمس الدين ابي الثناء محمود بن عبد الرحمن الاصفهاني المتوفى سنة ٧٤٩ *

No. 1563.

foll. 249; lines 25; size 10½ × 6½; 6½ × 7½.

مناهج العقول

MANÂHIG AL 'UQÛL.

A very detailed commentary on Minhâj al Uṣûl. The present MS. is defective at the beginning, and so does not give the name of the commentator. The title of the commentary, however, is given at the end of the MS.; *cf.* the colophon quoted below.

It begins abruptly thus:—

هذه الصفات اطلقت عليه تعالى و اريد ما هو ثابت له تقريبا الى افهامهم ليترقوا بالتدريج الخ *

The colophon quoted below contains a list of the authorities quoted :—

و ليكن هذا آخر كلامنا و لننبه على شئ يجب التنبيه و هو انه
يراد بالقاضي ...... القاضي ابوبكر الباقلاني و بالاستاذ ابو اسحق الاسفرائيني
و بالبصري ابو الحسن المعتزلي و بالجبائي ابو علي الجبائي و حيثما
ذكر الجبائيان يراد به ابو علي و ابنه ابو هاشم المعتزليان و يراد بحجة
الاسلام الامام ابو محمد محمد الغزالي و بالامام مولانا فخر الملة و الدين
الرازي و حيثما ذكر الشارحان براد بهما العبري و الجار بردي و يراد بالمدقق
الامام ابن حاجب المالكي و بالعلامة قطب الملة و الدين الشيرازي
و بالمحقق المولى الاعظم عضد الدين و بالفاضل مولانا التفتازاني سعد
الملة و الدين .... و هذا آخر ما تيسرلي من تحرير مناهج العقول
في شرح منهاج الاصول *

From this it will be seen that the latest authority quoted is Taftâzânî (*d.* A.H. 793=A.D. 1390); and we may take it, therefore, that the author of the present commentary was a scholar who flourished in the 9th century A.H.

Written in Nasta'lîq. Not dated; apparently 10th century A.H.

A seal of 'Abdallaṭîf, a scholar of Shâh Jahân's reign, which reads as follows:—بندۂ شاه جهان عبد اللطيف, is found at the end. This 'Abdallaṭîf, who died in A.H. 1036=A.D. 1626, was one of Aurangzîb's teachers, *cf.* Beal's Biographical Dictionary, p. 132.

ḤANBALÎ PRINCIPLES OF JURISPRUDENCE.

No. 1564.

foll. 24; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8×4.

رفع الملام عن أئمة الاعلام

RAF‘ AL MALÂM ‘AN ’A’IMAT AL A‘LÂM.

A very useful tract on jurisprudence, in which the author gives ten principal explanations of why the four great jurists (Abû Ḥanîfa, Mâlik, Shâfi‘î, and Aḥmad bin Ḥanbal) and others differ from one another, though all profess to accept the authority of the Ḥadiṣ. In some cases, for example, a Ḥadiṣ has been cancelled; in others, it is rejected as not being a Ḥadiṣ of the Prophet; in others, again, the Ḥadiṣ is open to more than one interpretation.

Author: Abu’l ‘Abbâs Aḥmad bin ‘Abdalḥalîm bin ‘Abdallâh bin Muḥammad ابو العباس احمد بن عبد الحليم بن عبد الله بن محمد, commonly called Ibn Taimîyah ابن تيميه. He died in A.H. 728=A.D. 1327 (see Lib. Cat., vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله على آلائه .... و بعد فيجب على المسلمين بعد
موالات الله و رسوله موالات المؤمنين كما نطق به القران .... و ليعلم
انه ليس لاحد من الائمة المقربين عند الامة قبولا عاما يعتقد مخالفة
رسول الله صلى الله عليه و سلم .... فانهم متفقون اتفاقاً يقيناً على
وجوب اتباع الرسول صلى الله عليه و سلم و على ان كل احد من الناس
يوخذ من قوله الخ *

Only one other copy of the work is known to us, viz., Âṣafîyah, No. 348.

Written in fair Naskh. Dated A.H. 1296.

A note on the title-page, indicating the title of the work and the author’s name, runs as follows:—

كتاب رفع الملام عن ائمة الاعلام .... تأليف ابي العباس احمد بن عبد الحليم بن عبد السلام ابن تيمية قدس الله روحه و نفع بعلومه *

No. 1565.

foll. 245; lines 21; size $7 \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3$.

التحبير شرح التحرير

AT TAḤBÎR SHARḤ AT TAḤRÎR

A very useful commentary on the Taḥrîr of Mardâwî in three volumes, of which the first is wanting in the present copy. Ḥâj. Khal., vol. ii., p. 212, mentions the text; but no mention of the present commentary or its author is found in any catalogue. It is clear, however, that both are by the same author, since in the following passage on fol. 286ᵇ of the third volume of his commentary the author says that he borrowed the materials, both for text and commentary, from a work of Ibn Mufliḥ (*d.* A.H. 761=A.D. 1359):—

اعلم ان الترجيحات التى ذكرتها في هذا المختصر و شرحه نقلتها من مختصر ابن مفلح *

The author gives reasons in every case for preferring the views of the Ḥanbalî school to those of other schools of jurisprudence.

Vol. II.

Beginning:—

قوله البسملة بعض آية الخ *

Author: 'Alî bin Sulaimân bin Muḥammad bin Aḥmad al Mardâwî علي بن سليمان محمد بن احمد المرداوي. He was born in A.H. 820 in Mardâ, where he was brought up and received his early education. In A.H. 838 he left Mardâ for Damascus, where he received his higher education under eminent professors of that place. Thereafter, our author visited Cairo and Mecca, where also he studied Ḥadiṣ and jurisprudence. Besides the present text and commentary, may be mentioned the following works of our author:— (i) الانصاف. (ii) التنقيح. (iii) الدر المنتقي. (iv) الجوهر المجموع. (v) الكنوز. (vi) المنهل العذب. He died in A.H. 885=A.D. 1480; see As-Suḥub al Wâbilah, foll. 185–187; Al Qabs al Ḥâwî, fol. 141ᵇ.

Written in good Naskh. Dated A.H. 924.
Scribe: محمد بن علي الطرابلسي.

The scribe, in the following note at the end, tells us that he transcribed the present copy for his own use:—

انتهي الجزء الثاني و يتلوه الجزء الثالث و اوله باب المجمل و الحمد لله رب العالمين فرغه و علقه لنفسه و لمن شاء الله بعده افقر رحمة ربه العلي محمد بن علي الطرابلسي سنة اربع و عشرين و تسعمائة *

This note is followed by another, which runs as follows:—

بلغ مقابلة حسب الطاقة .... رابع شوال سنة سبع و اربعين و تسعمائة *

This note says that in A.H. 947 the MS. was compared with another copy of the commentary.

No. 1566.

foll. 287; lines 21; size 7 × 5½; 4 × 3½.

Vol. III.

Continuation of the preceding volume.
It begins thus:—

قوله باب المجمل لغة المجموع او المبهم او المحصل قال ابن مفلح المجمل لغة المجموع الخ *

Written in good Naskh. Dated A.H. 924.

The scribe of the previous volume is also the scribe of the present volume.

A seal at the beginning, dated A.H. 948, which reads thus:—صاحبه الواثق بالملک الفتاح الفقيه ابوبکر احمد بن ابراهيم بن محي الدين بن الذباح سنه ٩٤٨, tells us that the MS. was in A.H. 948 in the possession of Abû Bakr Aḥmad bin Ibrahîm Ad Dabbâḥ.

The following note at the end tells us that in A.H. 948 the MS. was compared with a MS. transcribed from an autograph copy of the commentary. The note runs thus:—

الحمد لله بلغ مقابلة على نسخة بخط شيخنا شيخ الاسلام .... تغمده الله تعالى ... انه نقلها من خط مصنفها .... سنة ثمان و اربعين و تسعمائة *

SHÎ'A PRINCIPLES OF JURISPRUDENCE.

No. 1567.

foll. 317 ; lines 15 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

نهاية الوصول الى علم الاصول

NIHÂYAT AL WUṢÛL ILÂ 'ILM AL UṢÛL.

A detailed and useful work on the principles of jurisprudence, composed in A.H. 704 for the use of the author's son, Muḥammad.

Author: Jamâladdîn Ḥasan bin Yûsuf al Muṭahhir al Ḥillî جمال الدين حسن بن يوسف المطهر الحلي. He died in A.H. 726=A.D. 1325 (see Lib. Cat., vol. x, No. 594).

Beginning:—

الحمد لله المتقدس بوجوب وجوده .... عن الاشباه و النظائر .... و قد رتبنا على مقاصد الخ *

We are not acquainted with any other copy of the work, though it is mentioned in Kashf al Ḥujub, fol. 156b.

Written in Nasta'lîq. Dated A.H. 1269.

No. 1568.

foll. 18 ; lines 20 ; size $9\frac{1}{3} \times 6$; 7×3.

مبادى الاصول

MABÂDÎ AL UṢÛL.

A concise work on the most important principles of jurisprudence, divided into the following 12 short *Faṣl*:—(i) الفصل الاول في اللغات. (ii) الفصل الثاني في الاحكام. (iii) الفصل الثالث في الاوامر و النواهي. (iv) الفصل الرابع في العموم و الخصوص. (v) الفصل الخامس في المجمل و المبين. (vi) الفصل السادس في الافعال. (vii) الفصل السابع في النسخ. (viii) الفصل الثامن في الاجماع. (ix) الفصل التاسع في الاخبار. (x) الفصل العاشر في القياس. (xi) الفصل الحادي عشر في الترجيح. (xii) الفصل الثاني عشر في الاجتهاد.

Author: Jamâladdîn Ḥasan bin Yûsuf al Muṭahhir al Ḥillî جمال الدين حسن بن يوسف المطهر الحلي. He died in A.H. 726=A.D. 1325; see No. 1567 above.

Beginning:—

الحمد لله المتفرد بالازلية و الدوام المتوحد بالجلال و الاكرام الخ *

The work is mentioned in Kashf al Ḥujub, fol. 128b; but we are not acquainted with any other copy. Marginal notes are found throughout the copy.

Written in fair Naskh. Dated A.H. 1118.

No. 1569.

foll. 97; lines 9; size $10\frac{1}{2}\times6\frac{1}{2}$; $7\frac{1}{2}\times6\frac{1}{2}$.

غاية البادي

ĠÂYAT AL BÂDÎ.

A commentary on the preceding work, composed in A.H. 697 during the life-time of the author of the text, by one of his pupils, as is stated in the preface. Kashf al Ḥujub, fol. 104a, says that the commentary was composed for one 'Abdalmuṭṭalib al 'Alawi a Ḥusainî. The name of the commentator is not known.

Beginning:—

نحمدك اللهم بفتح الكلام ...... اما بعد .... لما رأيت شيخنا المعظم ...... حسن بن يوسف المطهر الحلي ادام الله ظله ...... قد وضع مقدمة في اصول الفقه .... عزمت ان اشرحها شرحا و سميتها بغاية البادي في شرح المبادي الخ *

We are not acquainted with any other copy of the work.

Written in Naskh. Not dated; apparently 10th century A.H.

No. 1570.

foll. 177; lines 19; size 8½ × 6; 6 × 3½.

تذكرة الاصول

TADKIRAT AL UṢÛL.

A commentary on Mabâdî al Uṣûl (see No. 1568 above), of which no other copy is known to us. The title is contained in the following concluding words of the colophon:—و سميناه تذكرة الاصول. Quotations from the text are preceded by قال (he said) and the commentary is preceded by اقول (I say). The commentator's name does not appear; but the latest authority quoted (*vide* fol. 13[a]) is Taftâzân (*d.* A.H. 793=A.D. 1390), from which we may conclude that he belonged to the 9th century A.H. A commentary on the same text by Miqdâd bin 'Abdallâh, a scholar of the 9th century A.H. (see Lib. Cat., vol. x, No. 620), is mentioned in Kashf al Ḥujub, fol. 93[a]; but in the absence of beginning and description we cannot identify it as the same work.

Beginning:—

حمدا لک یا من عرفتنا من صفاتک الجلال .... اما بعد فهذه
تعلیقات کتبتها علی مبادی الاصول ...... قال المصنف ...... اما بعد
فهذا کتاب مبادي الاصول .... اقول قبل الشروع في المقصد لابد لنا
من ذکر مقدمات الخ *

Written in fair Naskh. Dated A.H. 1239.

Scribe: مرزا کوچک ابن محمد مهدي الحسيني.

The scribe, in a note on the title-page, says that he transcribed the present copy for one Mîr Sayyid Aḥmad.

The MS. is one of those presented to the Library by Nawwâb Wilâyat 'Ali Khân of Patna City.

No. 1571.

foll. 74; lines 20; size $8\frac{1}{2}\times6$; $5\frac{1}{2}\times3\frac{1}{2}$.

تمهيد القواعد الاصوليه

و العربية

TAMHÎD AL QAWÂ'ID AL UṢÛLÎYAH WA AL 'ARABÎYAH.

A work divided into two *Qism*. The first deals with the principles of jurisprudence, and the second with the philological basis of these principles. The first *Qism* of the work is wanting in our copy. A complete copy of the work is noticed in Berlin, No. 4801, where the contents of the work are fully described.

Author: Zainaddîn bin 'Alî bin Aḥmad bin Muḥammad Al 'Âmulî زين الدين بن علي بن احمد بن محمد العاملي, a famous jurist and distinguished Shî'a scholar of the 10th century A.H., who was born in A.H. 911. He studied under his father and other renowned scholars of his age. Our author is commonly called Ash Shahîd Aṣ Ṣânî (the second martyr). Two well-known Shî'â jurists were put to death, viz., (1) Shamsaddîn Muḥammad al Makkî, who was killed in A.H. 786=A.D. 1384, and is known as الشهيد الاول (the first martyr), and (2) our present author, who was killed in Constantinople in A.H. 966=A.D. 1558. Brock., vol. ii, p. 325, being unacquainted with the date of his death, merely says that he was alive in A.H. 960. Besides the five works mentioned in Brock., *loc. cit.*, the following works of our author are enumerated in Muntahâ al Maqâl, fol. 96[a] :—(i) الروضة البهية. (ii) الشرح على الالفيه. (iii) الحاشية الاولى على الالفيه. (iv) الحاشية الثانية على الالفيه. (v) النفلية. (vi) الحاشية على القواعد. (vii) الحاشية على العقود. (viii) منية المريد. (ix) الحاشية على النافع. (x) رسالة في نجاسة البئر. (xi) رسالة فيما اذا تيقن الطهارة. (xii) رسالة فيما اذا احدث المجنب في اثناء الغسل. (xiii) رسالة في تحريم الطلاق. (xiv) رسالة في الحث على صلوة الجمعة. (xv) نتائج الافكار. (xvi) رسالة في مناسك الحج. (xvii) رسالة في بيان الحج و العمرة. (xviii) رسالة في احكام الحبوة. (xix) رسالة في ميراث الزوجة. (xx) شرح البداية في علم الدرايه. (xxi) رسالة في عدم جواز تقليد الميت. (xxii) شرح البدايه. (xxiii) غنية القاصدين. (xxiv) منار القاصدين. (xxv) شرح قوله الدنيا مزرعة الاخرة. (xxvi) رسالة في اجوبة ثلث مسائل. For his life see Kashf al Ḥujub, fol. 49[b]; Rauḍât al Jannât, pp. 288-290; Bûhâr Lib. Cat., vol. ii, p. 528; Muntahâ al Maqâl, fol. 96[a]; Brock., vol. ii, p. 325.

Beginning:—

القسم الثاني في تقرير المطالب العربية و ما يتفرع عليها من الاحكام الشرعية و فيه اربعة مقاصد *

Written in fair Naskh. Dated A.H. 1224.
Scribe: محمد صادق شيرازي.

No. 1572.

foll. 30; lines 15; size 10×6½; 6½×3½.

فهرست تمهيد القواعد

FIHRISTU TAMHÎD AL QAWÂ'ID.

A complete index, compiled by the author, of the contents of the preceding work. It is noticed in Berlin, No. 4802, and in Kashf al Ḥujub, fol. 109a.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي سيد المرسلين........ اما بعد فلما كان كشف الفوائد من كتاب تمهيد القواعد الخ *

Written in fair Naskh. Not dated; apparently 11th century A.H.

The present MS. is one of the MSS. presented to the Library by Nawwâb Wilâyat 'Alî Khân of Patna City.

No. 1573.

foll. 140; lines 16; size 8×5; 5½×2½.

معالم الدين

MA'ÂLIM AD DÎN.

A useful work on the principles of jurisprudence, the subject of several commentaries and glosses. The work is divided into a *Muqaddimah* and four *Qism*. The *Muqaddimah* is subdivided into two *Maqṣad*.

Author: Ḥasan bin Zainaddîn Ash Shahîd Aṣ Ṣânî حسن بن زين الدين الشهيد الثاني, a famous scholar of the 11th century A.H., who studied under Zainaddîn (see No. 1571 above). He is recognised as an authority in tradition, jurisprudence, and philology; and was the author of the following, in addition to the present work, viz., (i) منتقى الجمان. (ii) الاثنا عشرية. (iii) منسك الحج. He died in A.H. 1011=A.D. 1602. For his life see Khulâṣat al Aṣar, vol. ii, p. 21; Sulâfat al 'Aṣr, fol. 220; Brock., vol. ii, p. 321; and Raiḥânat al Alibbâ, fol. 159ª, where he is described as a distinguished poet of the 11th century A.H.

Beginning:—

الحمد لله المتعالي في عز جلاله عن مطارح الافهام *

For other copies of the work see Berlin, Nos. 4212–13; Cairo, vol. ii, p. 265; Âṣafiyah, Nos. 43, 69.

The present work was twice lithographed in Persia, once in A.H. 1266 (see Âṣafiyah, No. 123) and again in A.H. 1299 (see Âṣafîyah, No. 124). It was also lithographed in Lucknow in A.H. 1301 (see Lib. Hand-list of Printed books, No. 265).

Written in Naskh. Not dated; apparently 11th century A.H.

The present MS. is one of those presented to the library by Nawwâb Wilâyat 'Ali Khân of Patna City.

No. 1574.

foll. 78; lines 19; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Naskh. Dated A.H. 1287. The MS. is one of those presented to the Library by Khurshid Nawwâb of Patna City.

No. 1575.

foll. 222; lines 10; size 8×5; 5×2½.

The Same.

Another copy of the preceding work.

Written in Naskh. Not dated; apparently 12th century A.H.

This MS. is one of those presented to the Library by Khurshid Nawwâb of Patna City.

No. 1576.

foll. 81; lines 17; size 9½×7; 6½×3½.

The Same.

Another copy of the same.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1577.

foll. 26; lines 19; size 7½×5; 5½×3½.

الحاشية على معالم الدين

AL ḤÂSHÎYATU 'ALÂ MA'ÂLIM AD DÎN.

A gloss on the preceding work, compiled from notes made by the author on a copy of Ma'âlim, when studying that work.

By Ḥusain bin Rafî'addîn Muḥammad حسين بن رفيع الدين محمد, commonly called Khalîfatu Sulṭân خليفة سلطان, a Shî'a scholar of the 11th century A.H., who died in A.H. 1066=A.D. 1655; see Kashf al Ḥujub, fol. 52[a].

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله الطيبين
الطاهرين و بعد فيقول .... الحسين المدعو بخليفة سلطان ... اني
قد كتبت في حين مطالعة كتاب معالم الدين .... بعض الحواشي...
فاردت جمعها الخ *

For other copies of the work see Âṣafîyah, No. 44; Râmpûr, No. 49.

Written in Nasta'lîq. Dated A.H. 1259.

No. 1578.

foll. 196; lines 15; size 6¼×4; 5½×3.

الحاشية على معالم الدين

AL ḤÂSHÎYATU 'ALÂ MA'ÂLIM AD DÎN.

In the Hand-list, No. 715, this was described as a gloss on a certain treatise on the principles of jurisprudence; but further examination of the MS. shows that the treatise in question is Ma'âlim ad Dîn (No. 1573 above) of which the first *Maqṣad* and seven *Maṭlab* of the second *Maqṣad* are dealt with in the present gloss. The scribe, in his colophon, which runs thus:—تمام شد هذه النسخة حاشية شرواني, tells us that one Shirwânî is the author of the gloss; and this is confirmed if we compare the beginning with that of the gloss on Ma'âlim by Mîrzâ Muḥammad bin Ḥasan ash Shirwânî, noticed in Kashf al Ḥujub, fol. 52[a]. This Mîrzâ Muḥammad مرزا محمد بن حسن الشرواني, who is commonly known as Mullâ Mîrzâ, was a scholar of the 11th century A.H. (see Lib. Cat., vol. x, No. 614).

Beginning:—

قوله الفقه في اللغة الفهم الخ انما ابتدأ بتعريف الفقه دون اصول الفقه كما هو المعروف في كتب الاصول الخ *

Only one other copy of the present gloss is known to us, viz., Râmpûr, No. 48.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 1579.

foll. 55; lines 23; size 8½ × 6; 6½ × 4.

الحاشية علی معالم الدين

AL ḤÂSHÎYATU 'ALÂ MA'ÂLIM AD DÎN.

A gloss on Ma'âlim ad Dîn, dealing with the second *Faṣl* of the first *Maqṣad* and the five *Maṭlab* of the second *Maqṣad* of that work. The author's name does not appear; but the scribe at the end says that the gloss is by Ṭabâṭabâ'î. Kashf al Ḥujub, fol. 52[a], mentions a gloss on Ma'âlim by sayyid 'Alî bin Muḥammad Ṭabâṭabâ'î سيد علي بن محمد طباطائي, but does not give the beginning or description of its contents. In the absence of any evidence to the contrary, however, we may accept sayyid 'Alî Ṭabâṭabâ'î, who died in A.H. 1231=A.D. 1815 (see Nujûm as Samâ', p. 304), as the author.

Beginning:—

قد جرت عادة الاصوليين بتعريف اصول الفقه بكلا معنييه ... و في

الاصطلاح .... هو العلم بالاحكام الشرعية العملية الفرعية عن ادلتها

التفصيلية الخ *

We are not acquainted with any other copy of the work.

Written in Naskh. Not dated; apparently 13th century A.H.

No. 1580.

foll. 31; lines 9; size 7½ × 6½; 7 × 4.

زبدة الاصول

ZUBDAT AL UṢÛL.

A concise but useful work on the principles of jurisprudence, the subject of a number of commentaries, glosses, and annotations. The author, according to the commentaries Nos. 1581 and 1583 below, and according to Kashf al Ḥujub, Berlin, and Râmpûr, is Bahâ'addîn Muḥammad bin Ḥasan bin 'Abdaṣṣamad al Ḥâriṣî Al 'Âmulî بهاء الدين محمد بن حسن بن عبد الصمد الحارثي العاملي (*d.* A.H.

1031=A.D. 1621; see Lib. Cat., vol. v, part i, No. 290); and Brock., vol. ii, p. 321, is incorrect in ascribing it to Ḥasan bin Zainaddîn (*d.* A.H. 1011=A.D. 1602, see No. 1573 above).

Beginning:—

ابهى اصل يتبني عليه الخطاب و اولى قول فصل ينتمي اليه اولو الالباب الخ *

For other copies of the work see Râmpûr, No. 62; and Berlin, No. 4425, where the contents are fully described.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

Marginal notes, explaining the text, are found throughout the copy.

No. 1581.

foll. 218; lines 19; size $8\frac{1}{2} \times 6$; 6×4.

غاية المامول

ĠÂYAT AL MA'MÛL.

A commentary on Zubdat al Uṣûl (No. 1580 above), composed in A.H. 1027 during the life-time of the author of the text.

In the present MS. the commentator's name is given as follows:—Jawwâd bin Sa'd bin Jawwâd جواد بن سعد بن جواد. In another copy (No. 1582 below), it is given as Muḥammad only; while in an autograph copy in the Râmpûr Library it is given as follows:—

Mullâ Muḥammad Jawwâd bin Sa'd ملا محمد جواد بن سعد. He is commonly called Al Jawwâd al Kâẓimî الجواد الكاظمي. He was a pupil of the author of the text to whom he refers as استاذنا (my master).

Beginning:—

نحمدك يا من وفقنا لسلوك طريق العمل بكتابه المبين .... بعد فيقول العبد الفقير........ جواد ابن سعد ابن جواد المشتهر بالجواد الكاظمي .... كتاب زبدة الاصول لشيخنا و استاذنا .... محمد العاملي الخ *

For other copies of the work see Âṣafiyah, No. 114; and Râmpûr, No. 84, which is an autograph copy, dated A.H. 1027.

Written in fair Naskh. Dated A.H. 1200.

The MS. is one of those presented to the Library by Khurshid Nawwâb of Patna City.

No. 1582.

foll. 158; lines 26; size 8×6; 5½×3½.

The Same.

Another copy of the preceding commentary.

Written in good Naskh. Not dated; apparently 13th century A.H.

Scribe: ملا محمد بن حسين.

No. 1583.

foll. 154; lines 23; size 10×7; 8×4½.

شرح زبدة الاصول

SHARHU ZUBDAT AL UṢÛL.

A valuable and detailed commentary on Zubdat al Uṣûl (No. 1580 above), dedicated to Nawwâb Abu'l Manṣûr Khân Bahâdur Ṣafdarjang of Lucknow, who died in A.H. 1167 = A.D. 1753; see Beale's Biographical Dictionary, p. 341.

By Ḥamdallâh bin Shakrallâh bin Shaikh Dâniyâl bin Pîr Muḥammad Aṣ Ṣiddîqî حمد الله بن شكر الله بن شيخ دانيال بن پير محمد الصديقي, commonly called Faḍlallâh (فضل الله), the title given him by the Emperor of Delhi; and in the preface of the present work he gives his name as Faḍlallâh instead of Ḥamdallâh. He was a physician and a distinguished scholar of the 12th century A.H. He studied under several scholars; but he is specially known as a pupil of Mullâ Niẓâmmaddîn As Sihâlawî (*d.* A.H. 1161 = A.D. 1747; see Lib. Cat., vol. x, No. 556). He was a recognised authority on logic and philosophy, on which subjects he wrote the following works:—(i) شرح تصديقات سلم العلوم. (ii) حاشيه شمس بازغه. (iii) حاشية صدرا. Ḥamdallâh spent his whole life as Principal of a Madrasah, founded by him in Sandîla, his native place, near Lucknow. The Emperor of Delhi granted a Jagir, yielding a considerable income, for the upkeep of this institution; and among those educated there the

following are specially known to us: (i) Qâḍî Aḥmad Sandîlî, (ii) Aḥmad Ḥusain of Lucknow, (iii) Bâballâh Khân Jawanpûrî, (iv) Maulavî Muḥammad A'ẓam, (v) Maulavî 'Abdallâh bin Zain Al 'Âbidin. Our author died in A.H. 1160=A.D. 1747, and was buried near the tomb of Quṭbaddîn Aushî; see Taḏkirai 'Ulamâ'i, Hind, p. 52.

Beginning:—

سبحان من مهد مباني الاسلام بآياته الظاهرة .... و بعد فيقول العبد الضعيف فضل الله بن شكر الله السنديلي ... ان الرسالة الموسومة بزبدة الاصول .... للشيخ بهأ الدين العاملي ... الا ان المصنف اختصر فيها غاية الاختصار .... ثم لما قصدت شكر ... نواب ابو المنصور خان بهادر صفدر جنگ .... فخدمت حضرة العلية .... وهاآنا اشرع في شرح الكتاب .... ابهى اصل يبتني عليه الخطاب الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'lîq. Dated A.H. 1219.

Scribe: سيد صفدر علي الموسوي.

The following note by the scribe at the end states that he transcribed the MS. for one Maulavî Sayyid Yâd 'Alî:—

تمت تمام شد نسخهٔ شرح زبدة الاصول من تصنيف مولوي معفوي حمد الله .... بيد مذنب العباد سيد صفدر علي الموسوي حسب فرمايش مولوي صاحب مولوي سيد ياد علي زاد الله فضله في التاريخ سيم شهر صفر المظفر سنه ١٢١٩ھ *

No. 1584.

foll. 184; lines 20; size 9×6½; 7×4.

الفوائد المدنيه

AL FAWÂ'ID AL MADANÎYAH.

A work (composed in Mecca in A.H. 1031, at the request of the author's pupils) on the Shî'â principles of jurisprudence, in which the author upholds the views of the Akhbâri'în and criticises those of the Uṣâli'în school. The former school rejects the authority of

Ijtihâd (legislation) and of Khaburu Aḥâd (tradition narrated by one person), while the latter school, like the Sunnî, considers them to be fundamental in the principles of jurisprudence. The author observes in the *Muqaddimah* that the progress of the Sunnî schools of theology and Jurisprudence was due entirely to the influence exercised by their Kings, Governors, Nobles, and Judges. The following passage on fol. 16[a] may be quoted in this connection, with special reference to Ṣalâḥaddîn :—

اما العقائد فان السلطان صلاح الدين حمل الكافة على عقيدة الشيخ ابي الحسن علي بن اسماعيل الاشعري .... فاستمر الحال على عقيدة الاشعري بديار مصر و بلاد الشام و ارض الحجاز و اليمن .... حتى انه صار هذا الاعتقاد بسائر هذه البلاد حيث من خالفه ضربت عنقه .... و لم يكن في الدولة الايوبية بمصر ذكر مذهب ابي حنيفة و احمد بن حنبل ثم اشتهر مذهب ابي حنيفة و احمد بن حنبل في اخرها ...... فلما كان سلطنة بيبرس ...... ولى بالقاهرة و مصر اربع قضاة شافعي و مالكي و حنفي و حنبلي فاستمر ذلك من سنة خمس و ستين و ستمائة حتي لم يبق في مجموع امصار الاسلام مذهب يعرف من مذاهب اهل الاسلام سوى هذه الاربعة *

Kashf al Ḥujub, fol. 108[b], tells us that our author was the first to mention these two schools of Shî'â Jurists; but this is not correct since the Akhbâri'în school is mentioned as follows in Al Milal, which was composed in the 5th century A.H. :—

فصارت الامامية بعضها معتزلة ... و بعضها اخبارية *

Again, Ḥillî (*d.* A.H. 726=A.D. 1325), a distinguished Shî'â jurist of the 8th century A.H., in his work entitled An Nihâyah (No. 1567 above) refers to these two schools as follows:—

اما الامامية فالاخباريون منهم لم يعولوا في اصول و فروع على اخبار الآحاد المروية عن الائمة عليهم السلام والا صوليون منهم كابي جعفر الطوسى وانقوا علي الخبر الواحد الخ *

In the 10th and 11th chapters of the present work, our author points out the mistakes committed by 'Ash'ari and by Mu'tazilî, and

those committed by the ancient philosophers and by the philosophers of Islâm. The work is divided into a detailed *Muqaddimah*, the following 12 *Faṣl*, and a *Khâtimah*:—

I. Foll. 53ᵇ–79ᵃ. الفصل الاول في ابطال التمسک بالاستنباطات الظنية الخ *

II. Foll. 79ᵇ–81ᵃ. الفصل الثاني في انحصار ... ماليس من ضروريات الدين *

III. Fol. 82ᵇ. الفصل الثالث في اثبات تعذر المجتهد المطلق

IV. Fol. 82ᵇ. الفصل الرابع في ابطال القسم المذكور

V. Fol. 82ᵇ. الفصل الخامس في بيان كثير من المواضع يحصل الظن على مذهب العامة *

VI. Foll. 83ᵇ–94. الفصل السادس في سد ابواب التي فتحها العامة للاستنباطات الظنية *

VII. Foll. 95–97ᵃ. الفصل السابع في بيان من يجب رجوع الناس اليه فی القضاء و الافتاء *

VIII. Foll. 97ᵇ–108. الفصل الثامن في جواب اسئلة المتجهة على ما استفدناه الخ *

IX. Foll. 109–117. الفصل التاسع في تصحيح احاديث كتبنا بوجوه *

X. Foll. 118–121. الفصل العاشر في اصطلاحات التي يعم بها البلوی *

XI. Foll. 122–149. الفصل الحادي عشر في بيان اغلاط المعتزلة و الاشاعرة و من وافقهم *

XII. Foll. 150–172. الفصل الثاني عشر في ذكر طرف من اغلاط الفلاسفة و حكماء الاسلام *

Author: Muḥammad Amîn bin Muḥammad Sharîf al Astrâbâdi محمد امين بن محمد شريف الاسترابادي, a well-known Shi'â scholar of the 11th century A.H. He on fol. 10ᵃ says that he studied Ḥadiṣ, in Mashhad, under Muḥammad Mûsawî (the author of Madârik, composed in A.H. 998) in A.H. 1007. Thereafter he visited Mecca, where from A.H. 1015 to 1020 he studied Ḥadiṣ, the biography of the traditionists and jurisprudence under Mîrzâ Muḥammad al Astrâbâdi (*d.* A.H. 1028=A.D. 1618; see Lib. Cat., vol. xii, No. 741). The date of his death is not given in Kashf al Ḥujub; but according

to Râmpûr, No. 88, he died in A.H. 1036=A.D. 1626. A refutation of the present work, entitled الشواهد, is noticed in India Office, No. 471; but Al Fawâ'id (the present work) is referred to as the work of an unknown author.

Beginning:—

اما بعد حمد الله باعث النبيئين و ناصب الاولياء المعصومين و الصلوة و السلام على سيد المرسلين ...... اما بعد .... سميتها بالفوائد المدنية فى الرد على من قال بالاجتهاد و التقليد *

For other copies of the work see Âṣafîyah, No. 40; Râmpûr, No. 88.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 1585.

foll. 73; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

هداية الابرار

HIDÂYAT AL ABRÂR.

A work on jurisprudence, dealing with Ijtihâd and with some other branches of the subject. In his *Muqaddimah* the author discusses Ijtihâd in the light of the views of the two rival schools, viz., Akhbâri'în and Uṣûli'în (*cf.* No. 1584 above). The work is divided into the following 8 *Bâb* and a *Khâtimah*:—

Foll. 4ᵇ–26ᵃ. *Bâb* I. الباب الاول في بيان طريق القدماء و المتاخرين في معرفة صحة الاخبار و ضعفها وتحرير محل النزاع *

Foll. 26ᵇ–33ᵃ. *Bâb* II. الباب الثاني في علم الدراية *

Foll. 33ᵇ–39ᵃ. *Bâb* III. الباب الثالث في ان له سبحانه تعالى في كل واقعة حكما معيناً و عليه دليل قطعي عند الائمة عليهم السلام *

Foll. 39ᵇ–45ᵃ. *Bâb* IV. الباب الرابع في كيفية عمل القدماء و اصحاب الائمة عليهم السلام بالكتاب و السنة و الجمع بين الاخبار المختلفة *

Foll. 45ᵃ–54. *Bâb* V. الباب الخامس في اصل حدوث الاجتهاد و التقليد و ما يتعلق بذلک من المباحث *

Foll. 55-56ᵃ. *Bâb* VI. الباب السادس في الاحتياط *

Foll. 56ᵇ-71ᵃ. *Bâb* VII. الباب السابع في الكلام على علم الاصول *

Foll. 71ᵇ-73. *Bâb* VIII. الباب الثامن في نبذ من غفلات المتاخرين *

The *Khâtimah* contains certain moral exhortations addressed to scholars.

Author: Ḥusain bin Khândâr Shihâbaddîn bin Ḥusain bin Muḥammad bin Ḥusain Khândâr Ash Shâmî al Kurkî Al 'Âmulî حسين بن خاندار شهاب الدين بن حسين بن محمد بن حسين الخاندار الشامي الكركي العاملي, a famous Shî'â poet, well known in Arabic literature, and the author of several works. He died in A.H. 1076=A.D. 1665; see Sulâfat al 'Aṣr, fol. 183; Khulâṣat al Aṣar, vol. ii, pp. 90-94.

Beginning:—

الحمد لله الذي ابان طريق الحق ...... و بعد فيقول الفقير الى الله الغني حسين بن شهاب الدين العاملي ...... تألفت هذه الرسالة ...... و سميتها هداية ابرار الخ *

We are not acquainted with any other copy of the work; but the author of Kashf al Ḥujub, fol. 158ᵇ, says that he once saw an autograph copy of the work, dated A.H. 1073.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 1586.

foll. 160; lines 28; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الفصول المهمة في اصول الائمة

AL FUṢÛL AL MUHIMMAH FÎ UṢÛL AL A'IMMAH.

A work dealing with the principles of jurisprudence, and with certain other branches of Islamic learning and theology connected therewith.

Author: Muḥammad bin Ḥasan bin 'Alî bin Muḥammad bin Ḥasan al Ḥurr al 'Âmulî محمد بن حسن بن علي بن محمد بن الحسن الحر العاملي, a Shî'â scholar of repute, who died in A.H. 1079=A.D. 1668; see Khulâṣat al Aṣar, vol. iii, p. 432; Sulâfat al 'Aṣr, fol. 184. He was also the author of Jawâhir As Sanîyah, for which see Lib. Cat., vol. v, part ii, No. 294.

Beginning :—

الحمد لله الذي عرفنا نبذة من الاصول الكلية .... اما بعد فيقول .... محمد بن حسن بن علي بن محمد بن حسن الحر العاملي ...... و يليق ان يسمي هذا الكتاب بكتاب الفصول المهمة في اصول الائمة الخ *

We are not acquainted with any other copy of the work, but it is mentioned in Kashf al Ḥujub, fol. 107ᵃ.

Written in beautiful Naskh within gold ruled borders. Dated A.H. 1184.

Scribe: غضنفر علي الملتاني.

No. 1587.

foll. 127; lines 15; size 9½ × 6; 6½ × 3½.

هداية المسترشدين

HIDÂYAT AL MUSTARSHIDÎN.

An autograph copy of a commentary on the four *Muqaddimah* of Al Ḥadâ'iq An Nâẓirah of Yûsuf bin Aḥmad al Buḥrânî (*d.* A.H. 1186=A.D. 1772). In the *Tamhîd* the author discusses at length the principles of jurisprudence according to the Uṣûli'în school (see No. 1584 above).

Commentator: Muḥammad Taqî bin Ḥusain bin 'Alî محمد تقي بن حسين بن علي, a Shî'â scholar of the 15th century A.H., who was certainly alive as late as A.H. 1269 (see colophon quoted below). He was a grandson of Sayyid Dildar 'Alî, the author of Asâs al Uṣûl, to whom he refers on fol. 24ᵃ thus :—

شوهدان بعض النصاب قد كتب على هامش كتاب اساس الاصول لجدي العلامة اعلى الله في دار الكرامة *

Beginning :—

الحمد لله ديان يوم الدين .... اما بعد فهذا كتاب هداية المسترشدين في شرح تبصرة المتعلمين .... ان شيخنا ذهب في مقدمات كتابه الحدائق الناظرة .... و قداردت ان اورد هنالك فائدة مهمة و امهد تمهيدا يكون لتلك المقدمات مقدمة الخ *

The present work was printed in Tabrîz in A.H. 1283. For a printed copy see Handlist of printed books, No. 271.

The colophon runs thus:—

قد فرغ مؤلفه ...... محمد تقي بن حسين بن علي عفي الله عنهم

... سنة تسع و ستين بعد الف و مائتين الخ *

A note on the title-page, by Sayyid Ṣafdar Nawwâb of Patna City in whose possession the MS. was for some time, runs thus:—

هداية المسترشدين في شرح تبصرة المتعلمين مؤلفه سنه ۱۲۶۹

مملوكه سيد صفدر نواب عظيم آبادي *

No. 1588.

foll. 231; lines 24; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الفصول الغروية في الاصول
الفقهية

AL FUṢÛL AL ĠARAWÎYAH FÎ AL UṢÛL AL FIQHÎYAH.

A work on jurisprudence, divided into a *Muqaddimah*, six *Maqâlah*, and a *Khâtimah*. The author criticises Abu'l Qâsim (whom he refers to as one of his contemporaries بعض المعاصرين), the author of Al Qawânin, which was composed in A.H. 1205 and defended the views of the Akhbâri'in school.

Author: Muḥammad Ḥusain bin Muḥammad Raḥîm محمد حسين بن محمد رحيم, a famous Shî'â scholar of the 13th century A.H.

Beginning:—

الحمد لله الذي ارشدنا الى معالم الشريعة ... و نور قلوبنا بزبدة من لوامع تمهيد قواعد الدين .... و سميتة بالفصول الغرويه في الاصول الفقهيه الخ *

We are not acquainted with any other MS. copy; but the work was printed in Tihrân in A.H. 1274.

Written in Nastâ'liq. Not dated; apparently 13th century A.H.

The MS. is one of those presented to the Library by Khurshîd Nawwâb of Patna City.

No. 1589.

foll. 58; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

احياء الاجتهاد

IḤYÂ' AL IJTIHÂD.

A work on jurisprudence, in which the author states fully his reasons for rejecting the authority in jurisprudence of Taqlîd Amwât, *i.e.*, adherence to the views of Mujtahid or religious leaders who are dead, and, as an adherent of the Uṣûli'în school, criticises those Akhbâri'în writers and certain Uṣûli'în writers of a later period and the Sunnî who accept their authority. Among the Uṣûli'în writers, who agree with the Akhbâri'în school in this matter, the following are specially well-known :—

(i) Abu'l Qâsim, the author of Al Qawânîn, composed in A.H. 1205.

(ii) Ṣadraddîn al Qummî, the author of Wâfiyah.

The work is divided into a *Taqdimah*, *Takmilah*, *Tîbyân*, *Tad'îl*, *Tanbîh*, and *Khâtimah*.

Foll. 1-2; *Taqdimah*. Contains a brief account of the reason for the present composition.

Foll. 3-8; *Takmilah*. Contains an account of the views of the Akhbâri'în and Uṣûli'în schools on the principles of jurisprudence.

Foll. 9-41; *Tîbyân*. Contains the ten leading principles of the Uṣûli'în school, together with a refutation of the seven leading principles of the Akhbâri'în school.

Foll. 42-46. *Tad'îl*. Continuation of the above, with the author's own comments on the subject.

Foll. 47-55; *Tanbîh*. Contains criticisms directed against the Sunnî.

Author: Sayyid Muḥammad bin Sayyid Dildâr 'Alî سيد محمد بن سيد دلدار علي, a well-known Shî'â Mujtahîd of the 13th century A.H. He was the son of Sayyid Dildâr 'Alî, an Indian Shî'a Mujtahid, who died in A.H. 1235=A.D. 1819; see Lib. Cat., vol. x, 633. The author refers on fol. 27ᵃ to Asâs, one of his father's works, as follows:—

قال جناب والدي العلامة نور الله مرقده في الاساس *

Dr. Hidâyat Ḥusain, in Bûhâr Lib. Cat., vol. ii, No. 451/11, states incorrectly that our author died in A.H. 1235, the year in which his father died; but that he was alive in A.H. 1241 is evident from the date of composition of the present work (viz., A.H. 1241), as given in Kashf al Ḥujub, fol. 9ᵇ.

Beginning:—

الحمد لله الذي هو حی لا يموت .... تقدمة قد اطال شرذمة

من الناس الكلام فی التعثير و التشنيع على نفاة تقليد الاموات و اكثر الكثرهم

الوقيعة فيهم ...... لاسيما المنسوبون الى الاخبارية .... فنقول ... ان

المسئلة من مطارح الانظار........ و قد اتفقت كلمة اكثر اصحابنا الاصوليين

على المنع الخ *

We are not acquainted with any other copy of the work.

Written in Nastaʻliq.

The present copy was made during the life-time of the author, since the marginal notes are followed by the words منه مدظله العالي, a prayer for the long life of the author.

ZAIDÎ PRINCIPLES OF JURISPRUDENCE.

No. 1590.

foll. 31; lines 35; size 11×8; 9×7.

توضيح المسائل العقليه

TAUḌÎḤ AL MASÂ'IL AL 'AQLÎYAH.

A work on the principles of jurisprudence, in which the author criticises the views of the four Sunnî schools of jurisprudence.

Author: 'Imâdaddîn Yaḥyâ bin Muḥammad bin Ḥasan bin Ḥumaid bin Mas'ûd al Muqrânî عماد الدين يحيي بن محمد بن حسن بن

حميد بن مسعود المقرائي, a famous Zaidî author. The date of his death is not known; but he was alive in A.H. 972, the date of composition of one of his works, viz., Fatḥ al Ġaffâr, as given in Br. Mus. Suppl., No. 426. For other works of his see Berlin, Nos. 4931, 4938–40, 4948, 10296.

Beginning:—

الحمد لله واهب العقول و جاعلها قابلة لانظار الفحول .... و بعد

فانها لما اغطريت مسالك الانام ...... وضعت هذه النبذة اللطيفة الخ *

Only one other copy of the present work is known to us, viz., Berlin, No. 4947.

A note on the title-page, giving particulars of the title of the work and its author, runs thus:—

كتاب توضيح المسائل العقلية و المذاهب الفقهية في اصول العدلية

.... تاليف القاضي الاجل عماد الدين يحيي بن محمد حسن بن

حميد بن مسعود بن عبد الله المقرائي .... الزيدي مذهبا *

Written in Naskh. Dated A.H. 961.

There are two notes (one at the beginning and the other at the end), dated A.H. 963, written by a pupil of our author, viz., 'Abdallâh bin Aḥmad bin Ṣâliḥ, and containing praise of the author and his work. Two folios at the beginning contain quotations from other works.

No. 1591.

foll. 260; lines 20; size $8\frac{1}{2} \times 6$; 6×4.

الاحكام شرح تكملة الاحكام

AL AḤKÂM SHARḤU TAKMILAT AL AḤKÂM.

A commentary on the Takmilah of Mahdi Lidinallâh Aḥmad bin Yaḥyâ bin Murtaḍâ, a famous Zaidî Imâm and scholar of the 9th century A.H., who died in A.H. 840=A.D. 1436 (see Berlin, No. 2108).

Commentator: Badraddin Muḥammad bin 'Izzaddin بدر الدين محمد بن عز الدين, a scholar of the 11th century A.H., who refers in the present work to another commentary on the same text by

Aḥmad bin Yaḥyâ bin Ḥâbis, a scholar of the 11th century A.H. (see Berlin, No. 4927), speaking of him as a contemporary.

Beginning:—

الحمد لله الذي كمّل احكام الشريعة .... و بعد فاني لما طالعت شرح تكملة الاحكام ... للعالم ... اللوذعي شمس الملة والدين احمد بن يحيى ...... كثر الله من فوائده ...... و سميته بالاحكام شرح تكملة الاحكام الخ .... قال مولانا الامام شمس الدين احمد بن يحيى المعروف بالمبدي كتاب تكمله الاحكام و التصفية من بواطن الانام الخ *

We are not acquainted with any other copy of the work.

Written in good Naskh. Not dated; apparently 12th century A.H.

The title-page contains quotations from different works and sundry notes of persons to whom the MS. belonged at different times.

ḤANAFÎ JURISPRUDENCE.

No. 1592.

foll. 387; lines 23; size 8½×5; 6½×5.

شرح الجامع الكبير

SHARḤU AL JÂMI' AL KABÎR.

The present work is a commentary on Al Jâmi' Al Kabîr of Imâm Muḥammad (*d.* A.H. 189=A.D. 804; see No. 1593 below) by Maḥmûd, as is evident from the fact that the opening passage, quoted below, is identical with that quoted in Hâj. Khal., vol. ii, p. 566, as his work. The following note of the scribe, at the beginning, to the effect that the present work is Al Jâmi' aṣ Ṣaġîr of Imâm Muḥammad (see No. 1593 below), is certainly incorrect:—

هذا كتاب الجامع الصغير في الفقه للامام محمد [بن] حسن الشيباني صاحب ابي حنيفه رضى الله عنهما *

The full name of Maḥmûd, the commentator, runs thus:—Maḥmûd bin Aḥmad bin 'Abdassaiyid bin 'Uṣmân bin Naḍr bin 'Abdalmalik al Bukhârî al Ḥaṣîrî محمود بن احمد بن عبد السيد بن عثمان بن نضر بن عبد الملک البخاري الحصيري. He is commonly called Jamâladdîn جمال الدين, and was a distinguished Ḥanafî scholar of the 6th century A.H. He was born in A.H. 546. He visited several places, and studied under a large number of Shaikhs of whom he gives a complete list in one of his works. In Ḥadîṣ he is chiefly known as a pupil of Manṣûr Farâwî and Muaiyyîd Ṭûsî, and in jurisprudence as a pupil of Qâḍîkhân (see No. 1594 below). Jamâladdîn was appointed a professor of jurisprudence in the Madrasah Nûriyah of Damascus, and became a recognised authority on jurisprudence. Kings, nobles and scholars studied under him. King 'Îsâ (A.H. 615–624=A.D. 1218–1227), of the Ayyûbid dynasty, studied the present work and other works on jurisprudence under him. He composed a work on jurisprudence, entitled Khairu Maṭlûb, for King Nâṣir Dâ'ûd, who also studied under him. Besides the present work and three works noticed in Brock., vol. i, p. 380, he is also known as the author of the two following works:—(i) An enlargement of the present commentary in 8 volumes. (ii) A commentary on Siyar al Kabîr. He died in A.H. 636=A.D. 1238. For his life and work see Al Jawâhir al Muḍîyah, vol. ii, fol. 59; Tâj at Tarâjim, fol. 48; Ṭabaqât by 'Alî Qârî, fol. 137; Ḥadâ'iq al-Ḥanafîyah, p. 251.

Beginning:—

الحمد لله شارح الاحکام .... يقول محمود بن احمد بن عبد السيد الحصيري .... و بالغت فی الايضاح بالنظائر و الشواهد *

We are not acquainted with any other copy of the present commentary; but the enlargement in 8 volumes, referred to above, is noticed in Cairo, vol. iii, p. 17.

Written in Naskh. Dated A.H. 1138.

Scribe: محمد عطار.

No. 1593.

foll. 154 ; lines 13 ; size 8½×6 ; 5×3½.

الجامع الصغير

AL JÂMI' AṢ ṢAĠÎR.

A beautiful copy of a well-known work on the 1,532 points of jurisprudence of Imâm Abû Ḥanîfa (*d.* A.H. 150=A.D. 767), which were transmitted from Abû Ḥanîfa to the author through Imâm Abû Yûsuf (*d.* A.H. 182=A.D. 798), at whose request the present work was compiled. The present arrangement of the work, which originally consisted of 40 *Kitâb* subdivided by later jurists into several *Bâb*, was made by Abû Ṭâhir ad Dabbâs, a jurist of the 4th century A.H.; and the work, as so arranged, was transcribed by Aḥmad bin 'Abdallâh who studied it under Abû Ṭâhir in Baġdâd in A.H. 322, as we are told in a note at the beginning.

Author: Abû 'Abdallâh Muḥammad bin Ḥasan bin Ash Shaibânî ابو عبد الله محمد بن حسن الشيباني, commonly called Imâm Muḥammad (امام محمد), the second of the two chief exponents of the school of jurisprudence founded by Abû Ḥanîfa. He was born in Wâsiṭ, A.H. 132, and was brought up in Kûfa, where he studied under Abû Ḥanîfa and Abû Yûsuf, the first of the two great exponents referred to above. Imâm Muḥammad studied Ḥadiṣ under Imâm Mâlik (*d.* A.H. 179=A.D. 795), the founder of the Mâlikî school. Many scholars, both of the Ḥanafî and the Mâlikî schools, studied under our author. Imâm Shâfi'î (*d.* A.H. 204=A.D. 819), the founder of the Shâfi'î school, was his pupil; and Imâm Aḥmad bin Ḥanbal (*d.* A.H. 241=A.D. 855), the founder of the Ḥanbalî school, learnt jurisprudence from his works. He composed more than 600 works, of which eight are enumerated in Brock., vol. i, p. 171. He died in Rai in A.H. 189=A.D. 804; and Caliph Hârûn Rashîd (A.H. 170–193=A.D. 784–809), who was present at the time of his burial in Rai, said that he buried jurisprudence in his person. For our author's life and works see Mir'ât al Janân, fol. 109ᵇ; Tahḏîb al Asmâ, fol. 27ᵃ; Al Jawâhir al Muḍiyah, vol. ii, fol. 7ᵇ; Ṭabaqât by 'Alî Qârî, fol. 119ᵇ; Ṭabaqât al Aḥnâf, fol. 67ᵃ; Mujmal Faṣiḥî, fol. 55ᵃ; Ḥadâ'iq al Ḥanafiyah, p. 126; Flügel, p. 283; Goldziher, vol. i, p. 36; Brock., vol. i, p. 171.

Beginning:—

الحمد لله رب العالمين و صلوته على سيدنا محمد و آله و اصحابه اجمعين و بعد فان محمد بن الحسن رحمه الله تعالى وضع كتابا في الفقه

و سماه الجامع الصغير و قد جمع فيه اربعين كتابا من كتب الفقه و لم
يبوب الابواب لكل كتاب منها كما بوبت الكتب المبسوط ثم ان القاضي ابا
طاهر الدباس بوبه و رتبه ليسهل على المتعلمين حفظه و دراسته ثم ان الفقيه
احمد بن عبد الله بن محمود تلميذه كتبه عنه ببغداد في داره و قرأ عليه
في شهور سنة اثنين و عشرين و ثلاثمائة كتاب الصلوة باب ما ينقض الوضوء
و ما لا ينقضه ... محمد عن يعقوب الخ *

For various commentaries on the present work see Ḥâj. Khal., vol. ii, p. 554.

Two MS. copies of the work are noticed in Cairo, vol. iii, p. 32.

The work was printed in Bûlâq in A.H. 1302, and lithographed in Delhi in A.H. 1291. For a lithographed copy of the work see Âṣafiyah, No. 1.

The contents of the work are fully described in two folios at the beginning.

Written in beautiful Naskh. Dated A.H. 783.

The first two folios of the work are written on a gilt ground.

The scribe's colophon runs thus:—

تم الكتاب الجامع الصغير تصنيف محمد بن حسن صاحب الامام
الاعظم ابي حنيفة رضي الله عنه و ابوابه مرتبة بترتيب شيخ الامام ابي
طاهر الدباسي ... بكتابة الفقير الحقير حسن بن يوسف النكيداوي ....
سنة ثلاث و سبعين و سبعمائة الخ *

Scribe: حسن بن يوسف النكيداوي.

One Mullâ 'Alîmullâh in A.H. 1249 came into possession of the present MS., cf. note on the title-page.

No. 1594.

foll. 223; lines 21; size 9½ × 6½; 7 × 4½.

الجلد الثاني من شرح
الزيادات

AL JILD AṢ ṢÂNÎ MIN SHARḤ AZ ZIYÂDÂT.

An old copy of the second volume of a commentary on the Ziyâdât, of Imâm Muḥammad (see No. 1593 above). For a copy of the text see Cairo, vol. iii, p. 27.

By Fakhraddîn al Ḥasan bin Manṣûr al Ûzjandi فخر الدين الحسن بن منصور الاوز جندي, commonly called Qâḍîkhân قاضيخان, a well-known jurist of the 6th century A.H., who was born in Ûzjand in Iṣfahân in A.H. 515. He studied under his grandfather, Maḥmûd bin 'Abdal'azîz, and others. Aḥmad bin Kamâl Pâshâ mentions him as one of the Mujtahadîn (independent expounders of jurisprudence).

He died in A.H. 592 = A.D. 1195. See, for his life and works, Al Jawâhir al Muḍîyah, vol. i, fol. 90[b]; Ṭabaqât by 'Alî Qâri, fol. 78[a]; Ṭabaqât al Aḥnâf, fol. 216; Tâj aṭ Ṭabaqât, vol. vi, fol. 174; Mujmal Faṣîḥi, fol. 173[b]; Ḥadâiqal Ḥanâfiyah, p. 231; Brock., vol. i, p. 376.

Beginning :—

كتاب الوكالة باب من الوكالة التي تبطل في الواحد و تجوز في الجمع و البضاعة والنفقه بني الباب على ان الوكالة تحتمل الجهالة اليسيرة الخ *

A complete copy of the present commentary is noticed in Cairo, vol. iii, p. 74.

Written in bold Naskh. Dated A.H. 640.

Scribe : ابوبكر بن خير خان.

The scribe's colophon runs thus :—

تم الجزء الثاني من شرح الزيادات لقاضي خان كتبه العبد الضعيف ابو بكر بن خير خان .... سنة اربعين و ستمائة الخ *

The following note on the title-page tells us that one Muḥammad bin Anas in A.H. 799 was the owner of the MS. :— ملكه محمد بن انس سنة ٧٩٩ .

No. 1595.

foll. 108; lines 19; size 8½×6; 6×4.

الأثار

AL ÂṢÂR.

A concise but useful work on jurisprudence, in which the author narrates directly the sayings of Abû Ḥanîfa on the 302 points of jurisprudence dealt with in the 302 *Bâb* of the work.

Author: Abû 'Abdallâh Muḥammad bin Ḥasan Ash Shaibânî ابو عبد الله محمد بن حسن الشيباني, who died in A.H. 189 = A.D. 804; see 1593 above.

Beginning:—

باب الوضوء عن محمد بن الحسن قال اخبرنا ابو حنيفة عن حماد عن ابراهيم عن الاسود بن يزيد عن عمر ابن الخطاب رضي الله عنه انه توضا فغسل يديه مثني و تمضمض مثنى و استنشف مثنى ...... قال محمد و هذا قول ابي حنيفه و به ناخذ *

For other copies of the work see Cairo, vol. iii, p. 2; Goldziher, vol. ii, p. 77.

Written in Naskh. Dated A.H. 1130.

At the end there is a short treatise, containing quotations from different works in praise of Abû Ḥanîfa and his success in a disputation with an atheist on the subject of the existence of God.

No. 1596.

foll. 168; lines 25; size 8½×6½; 6½×4½.

الحجة الصغيرة

AL ḤUJJAT AṢ ṢAĠÎRAH.

A work dealing with various points of jurisprudence, each in a separate *Bâb*. In every case in which the jurists of Medina differ from the view enunciated by Imâm Abû Ḥanîfa, our author supports Abû Ḥanîfa, quoting the sayings of Imâm Muḥammad, which are based on Ḥadîṣ. Our author was clearly a pupil of Imâm Muḥam-

mad, as is evident from his frequent use of the words اخبرنا محمد (Muḥammad informed us); and the similarity of the subject matter of the present work with that of a work having the same title mentioned by Ḥâj. Khal., vol. iii, p. 16 (where, however, the beginning is not quoted), suggests that it is the same work, its author being 'Isâ bin Abân عيسى بن ابان, a pupil of Imâm Muḥammad. In the following colophon, dated A.H. 1166, the scribe states that the work is Al Ḥujjah, by Imâm Muḥammad; but this is manifestly incorrect:—

تم الكتاب المسمى بالحجة من مصنفات امام الثالث امام محمد في المدينه المنورة *

Beginning:—

باب اختلاف اهل الكوفة و اهل المدينة في الصلوة و المواقيت .... قال ابو حنيفة رحمه الله تعالى ينبغي ان يسفر بالفجر .... قال اهل المدينة ان يغلس بها .... و قال محمد بن حسن قدجاء في ذلك آثار مختلفة *

We are not acquainted with any other copy of the work.

Written in Naskh. Dated A.H. 1166.

No. 1597.

foll. 166; lines 33; size 10½ × 7; 7½ × 4½.

الشرح على ادب القاضي

ASH SHARḤU 'ALÂ ADAB AL QÂḌÎ.

A very useful commentary on Adab al Qâḍî of Khaṣṣâf (*d.* A.H. 261=A.D. 874), a work on the duties of a Qâḍî, composed at the request of the commentator's friends. For a copy of the text see Râmpûr, No. 9.

Commentator: Ḥusâmaddîn Abû Muḥammad 'Umar bin 'Abdal'azîz al Ḥanafî حسام الدين ابو محمد عمر بن عبد العزيز الحنفي commonly called Aṣ Ṣadr ash Shahîd al Bukhârî الصدر الشهيد البخاري, an eminent jurist of the 6th century A.H. He was born in Khurâsân in A.H. 483, and studied under his father and others. He left

Khurâsân for Transoxiana in Bukhâra, where he enjoyed the favour of the Sulṭân. When the Turks took Sulṭân Sanjar prisoner, he fell into their hands and was killed at Samarqand in A.H. 536=A.D. 1141. His body was taken from Samarqand to Bukhârâ, where he was buried. For his life and works see Al Jawâhir al Muḍîyah, vol. 1, fol. 176[b]; Al Kâmil, vol. xi, p. 57; Tâj at Tarâjim, fol. 34; Tâj aṭ Ṭabaqâṭ, vol. v, fol. 342; Ḥadâ'iq al Ḥanafîyah, p. 217; Flügel, p. 311; Brock., vol. i, p. 374. The author of Mujmal Faṣîḥî places his death in A.H. 534; but this is not supported by any other authority.

Beginning:—

الحمد لله رب العالمين ... قال الشيخ الامام الاجل حسام الدين ...
ما بعد فقد طلب مني بعض اصحابنا ان اذكر لک مسئلة عن مسائل كتاب
ادب القضاء الذي جمعه القاضي الامام ابو بكر محمد الخصاف الخ *

For other copies of the work see Yeni., Nos. 356-57; Köpr., Nos. 351-2; Cairo, vol. iii, p. 72, and Âṣafîyah, No. 156, where the author of the text is confused with the author of the commentary.

Written in good Naskh. Dated A.H. 980.
Scribe: احمد بن محمد بن عبد الدائم الشافعي.

No. 1598.

foll. 108; lines 15; size 11½×8; 8½×3.

التوضيح

AT TAUḌÎḤ.

A commentary on a work, entitled Muqaddimah, by Abu'l Laiṣ as Samarqandî. We do not know with any certainty the date of his death (*cf.* Lib. Cat., vol. xiii, No. 821); but we learn from the following passage in Kashf al Asrâr, fol. 157 (see Hand-list, No. 309), that Abu'l Laiṣ was alive in A.H. 404=A.D. 1013:—

منهم ابوالليث نصر بن محمد بن ابراهيم ...... السمرقندي الحنفي
.... روى عنه ابو الحسن علي بن محمد الخزاعي ببخارى سنة
اربع و اربعمائة و قرأ عليه كتابه تنبيه الغافلين و ايضاح سبيل المريدين *

For a copy of the Muqaddimah see Cairo, vol. iii, p. 134.

Commentator: Muṣṭafâ bin Zakariyah bin Aidağmish al Qaramâni مصطفى بن زكريا بن ايد غمش القرا مانى, a Ḥanafî scholar of repute. He was born in Qârâmân in A.H. 730, and studied under several renowned scholars. He was equally famous as a teacher and an author, and composed the following two works, in addition to the present commentary:—(i) Aḍ Ḍaw', a commentary on Miṣbâḥ, (ii) Irshâd ad Dirâyah, a commentary on Hidâyah. He died in A.H. 809=A.D. 1406; see Tâj aṭ Ṭabaqât, vol. ix, fol. 42; Brock., vol. i, p. 196.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام .... و بعد فيقول ...... مصطفى بن زكريا بن ايد غمش القراماني .... لما رأيت مختصر مقدمة الصلوة .... اردت ان اكتب شرحا .... و سميته التوضيح الخ *

For other copies of the work see Berlin, No. 509; Paris, No. 11, 24; Cairo, vol. iii, p. 30; Râmpûr, No. 286.

Written in Naskh. Not dated; apparently 9th century A.H.

A note on the title-page says that the MS. in A.H. 838 was in the possession of one Aḥmad al Malaṭî.

No. 1599.

foll. 95; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding commentary.

Written in ordinary Naskh. Dated A.H. 1258.

Scribe: محمد شافعى.

No. 1600.

foll. 172; lines 11; size 11×9; 7×5

مختصر القدوري

MUKHTASAR AL QUDÛRÎ.

A concise work on jurisprudence, commonly accepted as authoritative. Hâj. Khal., vol. v, p. 145, describes it as the most reliable work on the subject, thus:—و هو متن متين معتبر متداول بين ائمة الاعيان; and adds that it has been the subject of many commentaries, glosses, and annotations.

Author: Abu'l Hasan Ahmad bin Muhammad al Qudûrî ابو الحسن احمد بن محمد القدوري, a famous jurist and scholar of the 4th century A.H. He was born in Qudûr (a village near Bagdâd) in A.H. 362, and studied under many scholars. He completed the study of jurisprudence under Muhammad bin Yahyâ al Jurjânî (*d.* A.H. 397=A.D. 1006), a distinguished jurist of his age. He had many pupils and wrote several works, of which three are enumerated in Brock., vol. i, p. 175. He died in A.H. 428=A.D. 1036. For his life and works see Mir'ât al Janân, fol. 251ᵇ; Al Jawâhir al Mudîyah, vol. i, fol. 125; Tabaqât al Ahnâf, fol. 310; Tabaqât by 'Alî Qârî, fol. 97ᵇ; Mujmal Fasîhî, fol. 123ᵇ; Hadâ'iq al Hanafîyah, p. 189.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين .... قال الشيخ الامام

ابو الحسن احمد بن محمد البغدادي القدوري الخ *

For other copies of the work see Berlin, Nos. 4451-2; Goth., Nos. 994-5; Alger, Nos. 978–80; Br. Mus., No. 267; Âsafiyah, Nos. 244, 424, 510.

The work was printed in Constantinople in A.H. 1291, and in Kasan in A.D. 1888. It was also lithographed in Delhi, in A.H. 1299.

Written in ordinary Naskh. Not dated; apparently 10th century A.H.

There are notes on the margins, quoted from different works.

No. 1601.

foll. 149; lines 19; size 8×5½; 8×2½.

The Same.

Another copy of the preceding work.

Written in good Naskh. Dated A.H. 1054.

Scribe: رمضان بن سليمان الفجري.

At the end is a prayer, such as is usually recited after the complete reading of the Qur'ân, which begins thus:—

اللهم تقبل منا ختم القران *

The present MS. was purchased by one Ḥakîm Muḥîaddîn in Mecca. His seal, dated A.H. 1221, is found on the title-page. Immediately above the seal is a note, which runs thus:—

در مكه معظمه زاد الله شرفا و تعظيما ابتياع نموده شد *

No. 1602.

foll. 387; lines 25; size 11¼×8; 8½×5.

الشرح على مختصر القدوري

ASH SHARḤU 'ALÂ MUKHTAṢAR AL QUDÛRÎ.

A commentary on Mukhtaṣar al Qudûrî (No. 1600 above) composed at the request of contemporary scholars.

By Najmaddîn Abu Ar Rijâ' Mukhtâr bin Maḥmûd bin Muḥammad az Zâhidî نجم الدين ابو الرجاء مختار بن محمود بن محمد الزاهدي, a famous Ḥanafî scholar of the 7th century A.H. He was born in A.H. 569, and studied under several scholars, in particular Muḥammad bin 'Abdal Karîm at Turkistânî. He worked as a professor in Bağdâd and other places, and acquired a considerable reputation as a scholar. He wrote several works, of which five are noticed in Brock., vol. i, p. 382. He died in A.H. 658 = A.D. 1259; see Al Jawâhir al Muḍîyah, vol. ii, fol. 161; Ṭabaqât al Aḥnâf, fol. 310; Ṭabaqât by 'Alî Qârî, fol. 178b; Tâj aṭ Ṭabaqât, vol. viii, fol. 488; Ḥadâ'iq al Ḥanafîyah, p. 257.

Beginning :—

الحمد لله رب العالمين ...... اما بعد فقد قال الشيخ الامام ......
مختار بن محمود الزاهدي .... طلبوا الىّ شرح المختصر المنسوب
الى الامام الائمة ابي الحسن القدوري الخ *

For two other copies of the work see Yeni., No. 469; Ayâṣûfîyah 1262.

Written in Naskh. Not dated; apparently 10th century A.H.

The title-page contains a list of abbreviations used by the author in the present work.

No. 1603.

foll. 395; lines 35; size 11½ × 8; 9 × 6.

السراج الوهاج

AS SIRÂJ AL WAHHÂJ.

A detailed commentary on Mukhtaṣar al Qudûrî (No. 1600 above), in two parts, bound in one volume.

foll. 1–224. Part I.

Beginning :—

الحمد لله رب العالمين ... هذا كتاب ألفته شرحا لمختصر القدوری
موضحا لمشكلاته ...... و سميته السراج الوهاج *

Two folios at the end of this part are blank; and one contains quotations from various works.

foll. 225–395. Part II.

Beginning :—

كتاب البيوع و انما عقب البيوع بالعبادات و اخر النكاح لان
احتياج الناس الى البيع اعم من احتياجهم الى النكاح الخ *

Commentator: Abû Bakr bin ʻAlî bîn Muḥammad al Ḥaddâdî al-ʻAbbâdî az Zabîdî al Yamanî ابوبكر بن علي بن محمد الحدادي العبادي الزبيدي اليمني, a Ḥanafî scholar of Yaman, who died in A.H. 800 = A.D. 1397; see No. 1652 below.

For other copies of the work see Alger, No. 982; Yeni., Nos. 462–5; Köpr., Nos. 590–94; Cairo, vol. iii, p. 63; Âṣafîyah, Nos. 66–68.

Written in Naskh. Dated A.H. 1029.

Scribe: داؤد بن زين.

In the following colophon the scribe tells us that the present copy was transcribed from a MS., dated A.H. 811, which had been compared with an autograph copy:—

و كان الفراغ من نسخ سراج الوهاج ... من السنة التاسعة و العشرين بعد الالف ... و ذلك بخط الفقير الحقير داؤد بن الزين ... و ذلك تاريخ الام التي كتبت عنها هذه النسخة تاريخها سنة احد عشر و ثما نمائة وهي كتبت و قوبلت على نسخة سيدى الفقيه رضي الدين ابي بكر بن علي بن محمد الحدادي *

A note at the end says that the MS. was at one time in the possession of a certain Muḥammad 'Umar.

No. 1604.

foll. 516; lines 22; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الجوهرة النيرة

AL JAWHARAT AN NAÎYERAH.

An abridgment of the preceding commentary by the same author, viz., Abû Bakr bin 'Alî bin Muḥammad al Ḥaddâdî ابو بكر بن علي بن محمد الحدادى

Beginning:—

الحمد لله ولاحول ولاقوة الا بالله ...... فهذا شرح لمختصر القدوري الذي جمعته بالفاظ مختصرة ...... و سميته الجوهرة النيرة الخ *

For other copies of the work see Berlin, No. 4453; Paris, No. 835; Yeni., No. 461; Âyâṣûfîyah, Nos. 1264–9; Cairo, vol. iii, p. 37.

Written in beautiful Naskh. Dated A.H. 1101.

Scribe: محمد شاكر بن محمد شريف.

He was an Indian calligraphist, who in A.H. 1100 transcribed a copy of Iḥyâ' al 'Ulûm; see Lib. Cat., vol. xiii, No. 839.

The scribe, in the following note at the beginning, says that he

transcribed the present copy for one Raḥamatallâh :—كتاب الجوهرة شرح لمختصر القدوری للامام العلامة الحبر البحر الفهامة الامام الحدادي رحمة الله تعالى .... كاتبه ذرة خاكسار محمد شاكر و مالكه ...... رحمت الله سلمه الله تعالى *

No. 1605.

foll. 291; lines 21; size 8×6; 6½×4.

تحفة الفقهاء

TUḤFAT AL FUQAHÂ'.

A work dealing with those points of jurisprudence omitted in Mukhtaṣar al Qudûrî (No. 1600 above), following the same arrangement as in that work. The author occasionally explains difficult points contained in the said Mukhtaṣar.

Author: 'Alâaddîn Muḥammad bin Aḥmad as Samarqandî علاء الدين محمد بن احمد السمرقندى, a jurist of the 6th century A.H. He studied under Maimûn al Makḥûlî (*d.* A.H. 508=A.D. 1114) and some others. For his life and works see Al Jawâhir al Muḍîyah, vol. ii, fol. 162; Ḥadâ'iq al Ḥanafîyah, p. 240. The date of his death is not known; but we know that he was alive in A.H. 540=A.D. 1145.

Beginning:—

الحمد لله حق حمده و الصلوة و السلام علي رسوله محمد ...... اعلم ان المختصر المنسوب الى الشيخ ابي الحسن القدوري لما علمت رغبة الفقهاء في هذا الكتاب طلب مني بعضهم من الاخوان ... ان اذكر فيه بعض ما ترك المصنف من اقسام الدليل و اوضح المشكلات منه .... و سميته تحفة الفقهاء *

For other copies of the work see Yenî., No. 374; Cairo, vol. iii, p. 112.

For a commentary by Kâshânî (*d.* A.H. 587=A.D. 1191), a pupil of the author, see Berlin, No. 4478.

Written in Naskh. Dated A.H. 1179.

Scribe: سيد هدايت الله الحسيني.

No. 1606.

foll. 10; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

الرسالة في بيان ماهية الصلوة

AR RISÂLAT FÎ BAYÂNI MÂHÎYAT AṢ ṢALÂT.

The above is the title as given on the title-page; but Ḥâj. Khal., vol. iii, p. 416, notices the treatise under the title of Ar Risâlat fî Aṣ Ṣalât. The work is mainly concerned with one of the famous points of jurisprudence, viz., صلوة (prayer), but it also deals with certain other points. It is divided into the following two *Faṣl*:—

(i) foll. 1–5ª. الفصل الاول في ماهية الصلواة

(ii) foll. 5ᵇ–10. الفصل الثاني في ان الصلوة منقسمة الى ظاهر و باطن *

Author: Abû 'Alî Ḥusain bin 'Abdallâh bin Sînâ بو علي حسين بن عبد الله بن سينا, a celebrated philosopher and physician, who was a follower of the Ḥanafî school. In Europe he is known by the name of Avicenna. He died in A.H. 428=A.D. 1036; see Lib. Cat., vol. iv, No. 19.

Beginning:—

الحمد لله الذي خص الانسان بشرف الخطاب ...... اما بعد لما التمست ايها الاخ الشفيق ... ان اكتب رسالة في الصلوة و اشرح حقيقة المتعلقة الى ظاهرها ...... و ان ابين فيها وجوب اعداد الصلوة الخ *

We are not acquainted with any other copy of the work.

Written in Naskh. Not dated; apparently 10th century A.H.

No. 1607.

foll. 396; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

الفتاوى الكبرى

AL FATÂWÂ AL KUBRÂ.

A very reliable work on jurisprudence, which was arranged in *Kitâb* and *Bâb* by Yûsuf bin Aḥmad al Khâṣî al Khwârazmî, a

pupil of the author; see Ḥâj. Khal., vol. iv, p. 367. *Cf.* also a note on the title-page.

Author: Ḥusâmaddîn Abû Muḥammad 'Umar bin 'Abdal'azîz al Ḥanafî حسام الدين ابو محمد عمر بن عبد العزيز الحنفي. He died in A.H. 536 = A.D. 1141 (see No. 1597 above).

Beginning:—

كتاب الطهارة و يشتمل على بابين كل باب على قسمين كل قسم على ثلثة فصول ... الباب الاول فيما يتنجس من المياه و مالا يتنجس الخ *

Three copies of the work are noticed in Yeni., Nos. 657–59.

Written in good Naskh. Not dated; apparently 9th century A.H.

No. 1608.

foll. 290; lines 27; size 7½ × 4; 4½ × 2½.

الفتاوى الصغرى

AL FATÂWÂ AṢ ṢUĠRÂ.

An abridgment (by the author himself) of the preceding work; and, like that, arranged by Yûsuf bin Aḥmad, a pupil of the author.

Beginning:—

قال الشيخ الامام الجليل ...... يوسف بن احمد بن ابي بكر الخاصي الخوارزمي الخ *

Two other copies of the work are noticed in Yeni., Nos. 639–48.

Written in good Naskh. Not dated; apparently 8th century A.H.

No. 1609.

foll. 120; lines 13; size 10½ × 7; 6½ × 4½.

المنظومة في الخلافيات

AL MANẒÛMAT FÎ AL KHILÂFÎYÂT.

A versified treatise, composed in A.H. 504, containing 2,066 couplets on points in which the Ḥanafî jurists differ from jurists of

the Mâlikî, Shâfi'î, and Ḥanbalî schools. According to the author of Al Fawâ'id al Bahîyah, it was the first versified treatise on jurisprudence. For several commentaries, glosses, and annotations see Ḥâj. Khal., vol. vi, p. 195.

Author: Najmaddin Abû Hafṣ 'Umar bin Muḥammad bin Aḥmad an Nasafî نجم الدين ابو حفص عمر بن محمد بن احمد النسفي, a famous Ḥanafî scholar, generally recognised as an authority in theology, jurisprudence, and philology. He was born in Nasaf in A.H. 460, and studied under a large number of Shaikhs, a complete list of whom is given in his work, Ta'dâd ash Shuyûkh. In jurisprudence he is chiefly known to us as a pupil of Abu'l Yusr (*d.* A.H. 493=A.D. 1099), a distinguished jurist of the 5th century A.H. He was the author of more than 100 works. He died in A.H. 537=A.D. 1142. For his life and works see Al Jawâhir al Muḍiyah, vol. i, fol. 128; Ṭabaqât al Aḥnâf, fol. 254; Ṭabaqât by 'Alî Qâri, fol. 149; Mujmal Faṣîḥî, fol. 165; Ḥadâ'iq al Ḥanafîyah, p. 218.

Beginning:—

بسم الاله رب كل عبد

و الحمد لله و لي الحمد

For other copies of the work see Berlin, Nos. 4854–5; Br. Mus. Suppl., No. 320; Goth., No. 1105; Cairo, vol. iii, p. 13; Leid, No. 112.

Written in bold Naskh. Dated A.H. 854.

Scribe: حاجي مراد.

Marginal notes are throughout the copy.

A seal of Ibrâhîm 'Âdilshah (A.H. 941–965=A.D. 1535–1557) is found on the title-page.

A note on the title-page, which runs thus:— كتاب الفقه ... با ارزوي تمام قيمت مبلغ هفتاد و پنجروپيه در رام پور خريد كرده شد, tells us that the present MS. was purchased in Râmpûr for Rupees Seventy-five.

No. 1610.

foll. 352; lines 20; size 10×6; 8×4.

عون الدرايه

'AUN AD DIRÂYAH.

This is a commentary on Manẓûmah, the preceding work. In the Hand-list, No. 1063 (*cf.* also a note on the title-page), it was

incorrectly said to be Mukhtalaf ar Riwâyah, an independent work by the same author, since it opens with the same words as Mukhtalaf ar Riwâyah, which are quoted in Ḥâj. Khal., vol. v, p. 461, as follows:—

الحمد لله المتفرد بذاته المتقدس باسمائه و صفاته و الصلوة على رسوله المؤيد بآياته .... قال الشيخ الامام علاء الدين ابو المحامد محمد بن عبد الحميد السمرقندي و بعد فاني قصدت ان اذكر مسائل مختلف الرواية الخ *

The above beginning, however, is followed by a verse and a commentary on the same, as below, which makes it clear that the work is a commentary on Manẓûmah.

يكبر القوم مع الامام   مقارنا في اول القيام

قال يكبر المقتدي مقارنا لتكبير الامام *

The verse quoted is the first verse of the Kitâb Aṣ Ṣalât of Manẓûmah (see No. 1609, fol.2ᵃ); and the work ends with a commentary on the last verse of the last Kitâb. Hence the note on the title-page is incorrect; and it appears that, for some reason, the scribe has omitted the beginning which properly belongs to the commentary, and has substituted the beginning of Mukhtalaf ar Riwâyah.

Ḥâj. Khal., vol. vi, pp. 196–197, mentions two commentaries on Manẓûmah by 'Alâ'addîn, one entitled Ḥaṣr al Masâ'il (the beginning of which is given thus:—الحمد لله المتعزز بذاته), and the other entitled Aun ad Dirâyah (beginning not quoted). In Br. Mus., No. 229, these are described as one and the same commentary; and as 'Alî Qâri and other biographers of 'Alâ'addîn mention only one commentary of his on Manẓûmah, it is evident that Ḥâj. Khal. was misled by the difference of titles.

The full name of 'Alâ'addîn runs thus:—Abu'l Fatḥ 'Alâ'addîn Muḥammad bin 'Abdalḥamîd bin Ḥasan bin Ḥusain bin Ḥamza ابو الفتح محمد بن عبد الحميد بن حسن بن حسين بن حمزة, commonly called 'Alâ'addîn as Samarqandî علاء الدين السمرقندي, a Ḥanafî scholar of repute. He was born in A.H. 488 in Samarqand, where he studied under several renowned scholars. He is known to us as the author of the following works:—(i) The present commentary. (ii) Ta'lîq in three volumes. (iii) Mukhtalaf ar Riwâyah. (iv) Al Hidâyat fî Al I'tiqâd.

(v) A commentary on Qur'ân. 'Alâ'addîn died in A.H. 552=A.D. 1157. For his life see Al Jawâhir al Muḍîyah, vol. ii, fol. 22b; Ṭabaqât by 'Alî Qârî, fol. 164; Cairo, vol. iii, p. 128. Brock., vol. i, p. 428.

For two other copies of the commentary see Br. Mus., 229; Yeni., No. 410.

Written in ordinary Nasta'lîq. Not dated; apparently 12th century A.H.

No. 1611.

foll. 247; lines 25; size 11×6½; 9×4½.

الحقائق المنظومه

AL ḤAQÂ'IQ AL MANẒÛMAH.

An old copy of a commentary on Manẓûmah (No. 1609 above), composed at the request of the commentator's friends and pupils.

By Maḥmûd bin Muḥammad bin Dâ'ûd al Lu'lu'î al Bukhârî محمود بن محمد بن داؤد اللؤلؤي البخاري, a well-known Ḥanafî scholar of the 7th century A.H. He was born in Bukhârâ in A.H. 627, and studied different branches of Islamic learning under reputed professors of each subject. In jurisprudence, he is known to us as a pupil of Zarnûjî, who was a pupil of the author of Hidâyah (No. 1629 below). He is recognised as an authority in theology, philology, and jurisprudence. He was killed in the Civil War in Bukharâ in A.H. 671=A.D. 1272; see Al Jawâhir al Muḍîyah, vol. ii, fol. 62: Tâj at Tarâjm, fol. 38; Ḥadâ'iq al Ḥanafîyah, p. 260; Cairo, vol. iii, p. 41. The date of his death given by Brock., vol. i, p. 428, viz., A.H. 627, is incorrect.

Beginning:—

الحمد لله الاحد بذاته الواحد في صفاته ...... و بعد فيقول محمود بن محمد بن داؤد اللؤلؤى البخاري .... و سميته الحقائق المنظومه الخ *

Two other copies of the work are noticed in Cairo, vol. iii, p. 41.

Written in Naskh. Dated A.H. 727.

Defective ink has spoilt the present copy.

The title-page contains quotations from various works.

A note at the end gives the date of the death of King Aẓ ẓâhar al Barqûq, viz., A.H. 801. A seal bearing the inscription لسان السلطان محمود الدولة منشي صفدر عليخان بهادر is found at the beginning.

No. 1612.

foll. 228; lines 27; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$

ملتقى البحار

MULTAQÂ AL BIḤÂR.

An old and valuable copy of a very useful commentary on Manẓûmah (No. 1609 above), composed by the commentator for his son.

By Muḥammad bin Maḥmûd bin Muḥammad As Sadîdî az Zauzanî محمد بن محمود بن محمد السديدي الزوزني. Brock., vol. i, p. 428, mentions our author, but not the period to which he belonged; but it is evident that he was a scholar of the 7th century A.H. since the author of Al Jawâhir al Muḍîyah (*d.* A.H. 775) tells us that our author's father, Maḥmûd, was alive at the beginning of the 7th century A.H., and that our author's son, 'Abdal'azîz, who studied this commentary under him, flourished at the end of that century.

The present commentary is divided into two volumes.

Vol. I.

Beginning:—

و احمده على بدائع كرمه ...... قال مولانا و استاذنا ابوالمفاخر
محمد بن ابي القاسم محمود بن ...... الزوزني ...... اني ذاكر في
هذه الصحيفة ما التمس مني ...... اوسط اولادي ...... الولد الاغر
عبد العزيز الخ *

Only one other copy of the present commentary is known to us viz., Yenî., No. 474.

The colophon runs thus:—

تم النصف من ملتقى البحار بحمد الله تعالى و يتلوه في النصف
باب مقالات الثاني على خلاف مذهب الامام الشيباني *

The following passage from Al Jawâhir al Muḍîyah containing a biographical account of the commentator, is quoted on a fly leaf:—

و هو محمد بن محمود بن محمد ابوالمفاخر السديدى الزوزني
تفقه على الامام محمود المروزي و تفقه عليه ولده عبد العزيز ملتقي البحار

شرح المنظومة و زوزن بلدة كبيرة من هرات كذا في طبقات الحنفية لعبد القادر القرشي الخ *

No. 1613.

foll. 284; lines 23; size 11×7¼; 7¼×4.

Vol. II.

Continuation of the preceding volume beginning thus:—

باب مقالات الامام الثاني على خلاف مذهب الامام الشيباني *

The colophon of the present volume runs thus:—

تم الكتاب المبارك ...... و كتبه العبد الفقير الى الله تعالى محمد بن عبد الرحمن بن خضر بن العماد الحنفي القرشي ...... و كان الفراغ من نسخه خمس و ثلثين و ثمانمائة *

Both volumes are written in good Naskh. Dated A.H. 835.
Scribe: محمد بن عبد الرحمن بن خضربن العماد الحنفي القرشي.

A note on the title-page says that the present MS. was transcribed for the Shihâbîyah Library of Cairo.

The title-page of each volume contains the signatures of the persons in whose possession the MS. was at different times.

No. 1614.

foll. 110; lines 19; size 10×7; 7×4½.

مجمع البحرين و ملتقى النيرين

MAJMA' AL BAḤRAIN WA MULTAQÂ AN NAÎYARAIN.

An old copy of a work on jurisprudence, in which the author has collected the points dealt with in Mukhtaṣar al Qudûrî (No. 1600 above) and those dealt with in Manẓûmah (No. 1609 above), with certain additions of his own. The work was composed in A.H. 694. The arrangement of the work is the same as in Mukhtaṣar al Qudûrî.

Author: Muẓaffaraddîn Aḥmad bin 'Alî bin Ṣa'lab مظفر الدين احمد بن علي بن ثعلب, commonly called Ibn as Sâ'â'tî ابن الساعاتي. His father was a good astrologer and astronomer, employed in the service of the Caliph Mustanṣirbillâh. He was born in Baġdâd in A.H. 611, and completed his education under several renowned scholars of that place. Thereafter, our author devoted himself to a thorough study of jurisprudence, philology, and theology and gained a special reputation in these branches of learning. He was appointed professor in the Laṭâ'if-i Ḥanafîyah, a famous institution of jurisprudence in Baġdâd, where he worked for some years. The following works of the author are known to us:—(i) The present work. (ii) A commentary on the preceding work. (iii) Al Bad î', a work on the principles of jurisprudence. (iv) Kitâb ar Raddi 'Alâ Failsûf al Yahûd, a work on theology. The precise date of his death is uncertain. The following authorities favour the date A.H. 694= A.D. 1294, viz., Mîr'ât al Janân, fol. 437; Ḥâj. Khal., vol. v, p. 382; Tâj aṭ Ṭabaqât, vol. vii, part ii, fol. 748; Brock., vol. i, p. 382. Others say that he died in A.H. 696=A.D. 1296, viz., Al Jawâhir vol. i, fol. 34; Ṭabaqât al Aḥnâf, fol. 327; Ṭabaqât by 'Alî Qârî, fol. 149; Ḥadâ'iq al Ḥanafîyah, p. 265.

Beginning:—

الحمد لله جاعل العلماء انجما للاهتداء الخ *

For other copies of the work see Berlin, Nos. 4569–70; Paris, Nos. 881–4; Goth., No. 1012; Cairo, vol. iii, p. 109; Âṣafîyah, No. 115; Râmpûr, No. 514. For several commentaries on the present work see Brock., vol. i, p. 382; and gloss by Fâṭimah, the author's daughter, is noticed in Al Jawâhir al Muḍîyah.

Written in good Naskh. Dated A.H. 772.

Scribe: يوسف بن محمد.

The title-page contains quotations from various works on jurisprudence. Marginal notes explaining the text are found throughout the copy.

No. 1615.

foll. 218; lines 9; size 10×7½; 6½×4½.

The Same.

Another copy of the preceding work.

Written in bold Naskh. Dated A.H. 852. The MS. is annotat ed throughout.

A seal of one Sayyid Muḥammad Ḥusain is found at the end.

No. 1616.

foll. 379; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 6$.

كتاب الخلاصه

KITÂB AL KHULAṢAH.

The above is the title as given by the author in the preface (see below); but in India Office, No. 205, and Bûhâr Lib. Cat., vol. ii, No. 154, the work is noticed under the title of Khulâṣat al Fatâwâ. It is an abridgment of the author's two large works on jurisprudence, viz., Khizânat-al Wâqi'ât and Niṣâb al Fâqih. Ḥâj. Khal., vol. iii, p. 165, notes its special merit as follows:—و هو كتاب مشهور معتمد. Again, the author of Al Fawâ'id Bahîyah, p. 37, refers to the excellent merit of the work thus:—وهو كتاب معتبر عند العلماء و معتمد عند الفقهاء. At the beginning of each section is given an analytical title of contents.

Author: Iftikhâraddîn Ṭâhir bin Aḥmad bin 'Abdarrashîd al Bukhârî افتخار الدين طاهر بن احمد بن عبد الرشيد البخاري, the greatest jurist of his age. He was born in Bukhârâ in A.H. 473, and studied under his father and many others. He died in A.H. 542=A.D. 1147. For his life and works see Al Jawâhir al Muḍîyah, vol. ii, fol. 30; Tâj aṭ Tarâjim, fol. 8b; Ṭabaqât al Aḥnâf, fol. 227; Ṭabaqât by 'Alî Qârî, fol. 127; Tâj aṭ Ṭabaqât, vol. vi, fol. 409; Ḥadâ'iq al Ḥanafîyah, p. 221; Al Fawâ'id al Bahîyah, p. 37; Brock., vol. i, p. 374.

Beginning:—

الحمد لله خالق الارواح و الاجسام ...... قال الشيخ الامام الاجل
مفتي الشرق و الغرب طاهر بن احمد بن عبد الرشيد البخاري *

This, it may be noted, differs from the beginning of the copy in the India Office, No. 205. Contents of the works are enumerated in four folios at the beginning.

For other copies of the work see India Office, No. 205; Yenî., No. 610; Bûhâr Lib. Cat., vol. ii, No. 154; Râmpûr, No. 141; Âṣafîyah, No. 4.

The work was lithographed in Lucknow.

Written in ordinary Naskh. Dated A.H. 971.

The scribe's colophon runs thus:—

تحريرا في اواسط شهر شوال المكرم ...... سنة احدى و سبعين
و تسعمائة الخ *

No. 1617.

foll. 250; lines 45; size 10×6½; 6×5½.

الجلد الاول من خزانة الاكمل

AL JILD AL AWWAL MIN KHIZÂNAT AL AKMAL.

The first volume of an old copy of a very reliable work on jurisprudence, in which several early authorities are referred to, as enumerated by the scribe in his colophon quoted below. The work consisted of six volumes, but the Library only possesses a copy of the first.

Considerable research has been necessary to establish the identity of the author of this work. Two reliable biographers of the Ḥanafî school, viz., the author of Al Jawâhir al Muḍîyah and the author of Tâj at Tarâjim, in the passages quoted below, say that Yûsuf bin 'Alî bin Muḥammad al Jurjânî is the author of Khizânat al Akmal, a work in six volumes:—

يوسف بن علي بن محمد الجرجاني ابو عبد الله تفقه على ابي الحسن الكرخي كان عالما بفقه مذهب ابي حنيفة .... و من تصانيفه خزانة الاكمل *

(See Al Jawâhir al Muḍîyah, vol. ii, fol. 93.)

يوسف بن علي بن محمد الجرجاني ابو عبد الله صاحب خزانة الاكمل في الفقه في ستة مجلدات تفقه على ابي الحسن الكرخي *

(See Tâj at Tarâjim, fol. 50a.)

It is impossible for us to accept these statements, however, since the above-mentioned Yûsuf bin 'Alî was a scholar of the 4th century A.H. (*cf.* the reference to his having studied under Abu'l Ḥasan Kharkhî, who died in A.H. 340; see Al Jawâhir al Muḍîyah, vol. i, fol. 93); whereas we know from the preface of the present work that the author began its composition in A.H. 522, and accordingly was a scholar of the 6th century A.H. With a view apparently to reconciling this discrepancy, Ḥâj. Khal., vol. iii, p. 134, says that Yûsuf bin 'Alî bin Muḥammad al Jurjânî was a scholar of the 6th century; and he is followed by Brock., vol. ii, p.

373, and the authors of other catalogues. A clue to the authorship is afforded by the title of the work, viz., Khizânat al Akmal (treasure of Akmal), indicating that the author was some one named Akmal or commonly known as Akmal. Keeping this in view, we have been able to throw the following new light on the authorship of the present work:—

(i) The author of Al Jawâhir al Muḍiyah, vol. i, fol. 163ᵃ, mentions one Chief Justice 'Ali bin Abi Ṭâlib al Ḥusain bin Muḥammad az Zaini, who was commonly known as Akmal, and died in A.H. 543=A.D. 1148, thus:—

على بن ابى طالب الحسين بن محمد الزيني قاضى القضاة

عرف بالاكمل ...... مات سنة ثلث و اربعين و خمسمائة *

He does not, however, include the present work in the list of his compositions.

(ii) The author of Dastûr al I'lâm, in the following passage (fol. 46ᵃ), says that 'Ali bin Abi Ṭâlib al Ḥusain bin Muḥammad az Zaini is the author of Khizânat al Akmal, a work on Ḥanafi jurisprudence:—

صاحب خزانة الاكمل في نقد الحنفية علي ابن ابي طالب

الحسين بن محمد الزيني *

Taking these two statements together, in the light of the title of the work and the date of its composition, we may safely conclude that the author of the work is 'Alî bin Abî Ṭâlib al Ḥusain bin Muḥammad az Zainî علي بن ابي طالب الحسين بن محمد الزيني, who died in A.H. 543=A.D. 1148.

Beginning:—

الحمد لله الذي تفرد بالقدم و البقاء ...... و بعد وفقک الله لما رأيت

كتب مشائخنا بعين الانصاف .... استخرت الله في شروعه ......

.... و كانت البداية يوم الاضحى سنة اثنين

و عشرين و خمسمائة كتاب الصلوة *

For other copies of the work see Cairo, vol. iii, p. 41; Yenî., Nos. 413–15; Râmpûr, No. 171.

The present volume ends thus:—

تم كتاب العتاق و يتلوه كتاب الايمان *

Written in bold Naskh. Dated A.H. 712.

Scribe : محمد بن محمد حصر الاربلي.

The colophon of the scribe runs thus :—

التصنيفات التي اشتملت عليها خزانة الاكمل هذا عددها كافي جامعين كبير و صغير زيادات مجرد بن زياد منتقى شرح الكرخي شرح الطحاوي عيون المسائل مختلف الفقه ادب القاضي حيل الخصاف اجناس الناطفي و روضته و فتاويه فتاوي البقالي فتاوى الفقيه فتاوي صاعد احكام القران للرازي نوادر هشام نوادر ابن سماعه وقف هلال ...... فرغ يوم الخميس عشر المحرم سنة اثني عشر و سبعمائة ...... كتبه محمد بن محمد بن حصر الاربلي الصوفي *

No. 1618.

foll. 745; lines 25; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

وسيط المحيط

WASÎṬ AL MUḤÎṬ.

A rough note on the title-page tells us that the present work is Al Muḥiṭ; but it is clearly the first of two abridgments of Muḥîṭ Sarakhsî, known as Wasîṭ Al Muḥiṭ, since the following passage on fol. 745 is identical with that quoted from the chapter المتشابه of كتاب الفرائض of Wasîṭ al Muḥiṭ in Ṭabaqât al Aḥnâf (Hand-list, No. 2452), fol. 265 :—

قال محمد رحمه الله تعالى لو جاء رجل الى قوم يقتسمون الميراث فقال لا تعجلوا بالقسمة فان لى امرأة غائبة فان كانت حية ورثت شي ولم ارث انا و ان كانت ميتة ورثت انا الخ *

Al Muḥîṭ is the title of two separate works on Ḥanafi jurisprudence by different authors, although in Al Jawâhir al Muḍiyah they are taken as one and the same work; see note on the title-page of MS. No. 1619 below. These two works are as follows :—

(i) Al Muḥîṭ of Sarakhsî (*d.* A.H. 544=A.D. 1149). The first abridgment of this work is entitled Wasîṭ al Muḥîṭ (the present work);

and the second abridgment is entitled Wajîz al Muḥîṭ (for a copy of which see No. 1610 below). Both are by Sarakhsi himself.

(ii) Al Muḥîṭ of Burhânaddin (*d.* A.H. 616=A.D. 1219). This work was also abridged by the author himself in three volumes under the title of Dakhîrat al Fatâwâ, for a copy of which see Nos. 1675–77 below.

The present volume of Wasîṭ al Muḥîṭ contains the following 27 *kitâb* of the work :—

I.	Foll. 1–23.	كتاب الشركة
II.	Foll. 24–67.	كتاب المضاربة
III.	Foll. 68–95.	كتاب المزارعة
IV.	Foll. 96–106.	كتاب الشرب
V.	Foll. 107–109.	كتاب الاشربة
VI.	Foll. 110–138.	كتاب الشفعة
VII.	Foll. 139–152.	كتاب القسمة
VIII.	Foll. 153–185.	كتاب الاجارات
IX.	Foll. 186–212.	كتاب ادب القاضي
X.	Foll. 213–296^{a}.	كتاب الشهادات
XI.	Foll. 296^{b}–272.	كتاب التزكية
XII.	Foll. 273–307.	كتاب الدعوى
XIII.	Foll. 308–333.	كتاب دعوى النسب
XIV.	Foll. 334–393.	كتاب الاقرار
XV.	Foll. 394–415.	كتاب الصلح
XVI.	Foll. 416–444.	كتاب الوكالة
XVII.	Foll. 445–471.	كتاب الكفالة
XVIII.	Foll. 472–477.	كتاب الحوالة
XIX.	Foll. 478–522.	كتاب الرهن
XX.	Foll. 523–535.	كتاب القصاص
XXI.	Foll. 536–573.	كتاب الديات
XXII.	Foll. 574–586.	كتاب الحدود
XXIII.	Foll. 587–596.	كتاب السرقة
XXIV.	Foll. 597–609.	كتاب الاكراه
XXV.	Foll. 610–622.	كتاب الوصايا
XXVI.	Foll. 623–724.	كتاب العتاق
XXVII.	Foll. 725–745.	كتاب الفرائض

The full name of the author runs thus:—Muḥammad bin Muḥammad bin Muḥammad as Sarakhsî محمد بن محمد بن محمد السرخسي, commonly called Raḍiaddîn رضى الدين. He was a distinguished Ḥanafî jurist of the 6th century A.H., and studied under Aṣ Ṣadr ash Shahîd, who died in A.H. 536=A.D. 1141; see No. 1597 above. He worked for some time as a professor of jurisprudence in a Madrasah of Ḥalab. Thereafter he was appointed professor of jurisprudence in the famous institution of Damascus known as Nûrîyah. He died in A.H. 544=A.D. 1149. For his life see Al Jawâhir al Muḍîyah, vol. ii, fol. 47; Ṭabaqât al Aḥnâf, Hand-list, No. 2452, fol. 261; Ṭabaqât by 'Alî Qârî, fol. 171; Dastûr al I'lâm, fol. 141; Ḥadâ'iq al Ḥanafîyah, p. 222; Brock., vol. i, p. 374.

Beginning (with the chapter كتاب الشركة) thus:—

كتاب الشركة يحتاج الى معرفة جواز الشركة و تفسيرها لغة و شريعة و ركنها و شرط جوازها و حكمها شريعة الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 1619.

foll. 293; lines 25; size $11\frac{1}{2} \times 8\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجزو الثاني من وجيز المحيط

AL JUZ AṢ ṢÂNÎ MIN WAJÎZ AL MUḤÎṬ.

The second volume of Wajîz al Muḥîṭ of Raḍiaddin as Sarakhsî (*d.* A.H. 544=A.D. 1149), mentioned in the last notice. The present volume contains the following 39 *kitâb* of the work:—

I.	Foll. 1–38.	كتاب الايمان
II.	Foll. 39–41.	كتاب النذور
III.	Foll. 42–45ᵃ.	كتاب الكفارات
IV.	Foll. 45ᵇ–55ᵃ.	كتاب الاستحسان
V.	Foll. 55ᵇ–58ᵃ.	كتاب التحري
VI.	Foll. 58ᵇ-61ᵃ.	كتاب اللقيط و اللقطة
VII.	Foll. 61ᵇ–62ᵃ.	كتاب الأبق و المفقود
VIII.	Foll. 62ᵇ–68.	كتاب العارية

IX. Foll. 69–76. كتاب الهبة

X. Foll. 77–87. كتاب الوقف

XI. Foll. 88–92. كتاب الصيد

XII. Foll. 93–98a. كتاب الاضحية

XIII. Foll. 98b–104. كتاب الشركة

XIV. Foll. 105–113a. كتاب المضاربة

XV. Foll. 113b–120a. كتاب المزارعة

XVI. Foll. 120b–124a. كتاب الشرب

XVII. Foll. 124b–125a. كتاب الاشربة

XVIII. Foll. 125b–136a. كتاب الشفعة

XIX. Foll. 136b–141. كتاب القسمة

XX. Foll. 142–161. كتاب الاجارة

XXI. Foll. 162–171. كتاب ادب القاضي

XXII. Foll. 172–179a. كتاب الشهادات

XXIII. Foll. 179b–180. كتاب العدالة و التزكية

XXIV. Foll. 181–183. كتاب الاستخلاف

XXV. Foll. 184–187a. كتاب الحيل

XXVI. Foll. 187b–198a. كتاب الدعوى

XXVII. Foll. 198b–205. كتاب الاقرار

XXVIII. Foll. 206–208. كتاب تصرفات المريض

XXIX. Foll. 209–214. كتاب الصلح

XXX. Foll. 215–222. كتاب الوكالة

XXXI. Foll. 223–230. كتاب الكفالة

XXXII. Fol. 231. كتاب الحوالة

XXXIII. Foll. 232–240. كتاب الرهن

XXXIV. Foll. 241–249a. كتاب المأذون

XXXV. Foll. 249b–267. كتاب القصاص

XXXVI. Foll. 268–272. كتاب الحدود

XXXVII. Foll. 273–278. كتاب السرقة

XXXVIII. Foll. 279–286. كتاب الغصب

XXXIX. Foll. 287–292. كتاب الوصايا

Beginning:—

كتاب الايمان باب معرفة اليمين اصله قول النبي صلى الله عليه و سلم من حلف على يمين و رأى غيرها فليات بالذي هو خير ثم لم يكفر عن يمينه و قوله من حلف ان يطيع الله فليعطه و من حلف ان يعصى الله فلا يعصيه الخ *

The present volume ends abruptly (with the chapter باب الوصية) thus: و لو اوصى بثلث ماله للمساكين للوصى ان يصرف كله (للفقراء و المساكين الى مسكين.

It is clear from the following notes on the title-page that the present copy of the work consisted of three volumes, of which we possess the second volume only. One of these notes says that Muḥammad bin Muḥammad 'Abdal'aẓîm was presented by his father in A.H. 1035 with the present volume as well as a preceding volume:—

الحمد لله سبحانه صار هذا المجلد و الذي قبله من كتب العبد الفقير محمد ابي الفضل بالهبة من والده الاعز محمد عبد العظيم المكي الحنفي .... سنة ١٠٣٥ *

Another note, which runs as follows:—الحمد لله على نعمه ثم صار هذا المجلد و الذي بعده و به تمام الكتاب في ملك الفقير عبد الله ابن محمد المكي, tells us that the present volume and a succeeding (concluding) volume came into the possession of 'Abdallâh, son of Muḥammad Makkî, who died in A.H. 1074=A.D. 1663.

The title-page also contains a quotation from Ṭabaqât Kafawî, dealing with the life of the author, which begins as follows:—

من ترجمة المصنف .... الشيخ الامام محمد بن محمد الملقب رضي الدين ابن الامام برهان الاسلام السرخسي .... اخذ العلم من صدر الشهيد حسام الدين .... و كان و فاته سنة اربع و اربعين و خمسمائة *

On fol. 1b the above-mentioned Muḥammad bin Muḥammad 'Abdal'aẓîm quotes a note of his father, made on the margin of a copy of Ṭabaqât Kafawî, drawing attention to the distinction between the Muḥîṭ of Sarakhsî and the Muḥîṭ of Burhânî, and criticising the author of Al Jawâhir al Muḍîyah, who took these to be

one and the same work (see No. 1618 above). This note runs as follows:—

رأيت بخط الوالد العزيز علي هامش نسخة له من طبقات الشيخ محمود بن سليمان الكفوي في ترجمة الشيخ الامام السرخسي مصنف هذا الكتاب ماصورته :—

الحمد لله سبحانه يقول كاتب الاحرف محمد المكي عبد العظيم قد احطت خبرا بجميع ما قاله عبد القادر في الجواهر في عدة مواضع من طبقاته و كتبت على اكثرها فظهر لى ظهورا بينا انه لم يفرق بين صاحبى المحيطين لعل ظنه انهما واحد و ان لا محيط الا للرضوي فخبط في كتابه فى عدة مواضع بما لا يسع ايراده هنا و اعلم ان الصواب الذي لا محيد عنه ان البرهانى محيط كبير للامام برهان الدين محمود بن الامام تاج الدين احمد بن عبد العزيز البخاري و تاج الدين هذا هو اخ الصدر الشهيد حسام الدين عمر بن عبد العزيز و بيتهم بيت كبير ببخاري يعرفون ببني مازه ... و عبد العزيز ابو تاج الدين هو الصدر الكبير و يعرف ببرهان الائمة و بالصدر الماضي و ببرهان الدين الكبير و هو تلميذ شمس الائمة السرخسى و اما المحيط الرضوي فهو المنسوب الامام رضي الدين محمد بن محمد السرخسي تلميذ صدر الشهيد ...... و هو عندي بفضل الله تعالى في اربع مجلدات ضخام جدا و له الوسيط و الوجيز و اما البرهاني فهو اكبر من الرضوي وقفت عليه ايضا من كتب المرحوم ...... عبد الكريم القطبي مفتي مكة المكرمة ...... و هو الذي جعله صاحب التاتارخانية اصلالها و هوالذى توهم عبد القادر صاحب الجواهر المضية وغيره انه المحيط الكبير الذي لا وجود له في ديارنا و انه من تصنيف الرضي .... هذا آخر ما رأيته بخطه العزيز دامت افادته *

The MS. is written in bold Naskh. Not dated; apparently 9th century A.H. Two seals of Muftî Taqîaddin, dated A.H. 1195, are found on the title-page.

No. 1620.

foll. 322; lines 21; size 8½ × 5½; 6½ × 4½.

مفاتيح الجنان

MAFÂTÎḤ AL JANÂN.

A famous commentary on Shir'at al Islâm of Imâmzâdah (*d.* A.H. 573=A.D. 1177; see Brock., vol. i, p. 375). For a copy of the text, see Râmpûr, No. 311. The present commentary was one of the favourite books of Sultân Bâyazid of the Ottoman dynasty (A.H. 886–918=A.D. 1481–1512); see Shaqâ'iq, p. 51. Our copy is defective at the end.

Commentator: Ya'qûb bin Sayyid 'Ali يعقوب بن سيد علي, a famous Ḥanafî scholar of the 10th century A.H., who worked as a professor of jurisprudence in Madrasahs of Brusa, Adrianople and Constantinople. An Arabic translation by him of a famous Persian work, viz., the Gulistân of Sa'dî, is noticed in Rieu, Persian Cat., p. 606.

Beginning:—

حمدا لمن من على عباده نعمة الاسلام .... و بعد فيقول

العبد الضعيف ...... يعقوب بن سيد علي عفى الله عنهما *

The text is included in the commentary, and is distinguished by a red line drawn over it.

For other copies of the present commentary see Berlin, Nos. 1374–75; Paris, Nos. 1248–9; India Office, No. 209; Br. Mus. Suppl., No. 178; Alger., Nos. 575–6; Yenî., No. 711; Râmpûr, Nos. 561–62.

Written in Naskh. Dated A.H. 1264.

Marginal notes are not frequent.

No. 1621.

foll. 358; lines 19; size 10×7; 8×4.

اسرار الاحكام

ASRÂR AL AḤKÂM.

A commentary on Shir'at al Islâm of Imâmzâdah, mentioned in the last notice.

By Muḥammad Ya'qûb al Banbânî محمد يعقوب البنباني, a scholar of the 11th century A.H.; see Lib. Cat., vol. v, part ii, No. 474.

Beginning:—

الحمد لله الذي رفع اعلام شرعة الاسلام .... و بعد فيقول العبد لضعيف محمد يعقوب البنباني *

The colophon runs thus:—

و منه اتمام شرح الكتاب المسمى باسرار الاحكام *

The text included in the present commentary is distinguished by a red line drawn over it.

The contents of the work are described on the title-page.

Only one other copy of the commentary is known to us, viz., Râmpûr, No. 16.

Scribe: محمد قاسم ساماني.

Written in Nasta'lîq. Dated A.H. 1081.

No. 1622.

foll. 176; lines 17; size 10×7; 6½×5.

سياسة الدنيا و الدين

SIYÂSAT AD DUNYÂ WA AD DÎN.

A unique and beautiful copy of work expounding the religious principles of the Ḥanafî school and the political principles based thereon, composed specially for the use of Kings, Governors and Amirs. The materials are taken principally from Siyar al Kabir of Imâm Muḥammad (see No. 1593 above) but also from certain other works.

The following note on the title-page, written on a gilt ground, tells us that the present copy was transcribed for the Library of

Sâlâr (*d.* A.H. 701=A.D. 1301; see Ad Durar al Kâminah, vol. i, fol. 458[a]), the famous Governor of the reign of King Nâṣiraddîn Muḥammad of the Bahr Mamluk dynasty (see Lane-Poole, p. 81):—

كتاب سياسة الدنيا و الدين برسم خزانة المقر العالي المولوي الاميري الاجلي الكبيري العالمي العادلي المجاهدي المرابطي السيفي سلار الملكي الناصري اعز الله انصاره وضاعف اقتداره *

Neither work nor author is mentioned in any catalogue; but the latter belongs to the 6th century A.H. since, in the following passage on fol. 112[a], he quotes one of his Shaikhs, viz., Abu'l Ḥasan 'Alî al Balakhî, who died in A.H. 548=A.D. 1153:—

اخبرنا الشيخ الامام الزاهد برهان الدين البلخي ... من الشيخ الامام ركن الاسلام بكر بن محمد بن علي الزرنجري قال حدثنا الشيخ الامام ابو محمد عبد العزيز بن احمد الحلوائي قال حدثنا الشيخ الحافظ ...... قال سمعت انس بن مالك .... قال فغضب الحجاج بن يوسف و قال لولا كتاب امير المؤمنين لفعلت *

Again, on fol. 112[b], he refers to a Ḥadîṣ transmitted to him by the above-mentioned Shaikh in Damascus in A.H. 529, as follows:—

روى الشيخ الامام الزاهد برهان الدين ابوالحسن علي بن حسن البلخي رحمه الله تعالى سنة تسع و عشرين و خمسمائة بدمشق عن الشيخ الامام رزين بن معاوية .... بمكة حرسها الله تعالى الخ *

The author, in the preface, tells us that he composed the present work for one Amîr Shihâbaddîn. This is most probably Shihâbaddîn Maḥmûd (A.H. 529–533=A.D. 1134–1138), a king of the Atâbeg dynasty of Damascus who was known as Amîr Shihâbaddîn.

The work is divided into the following 27 *Bâb* and five *kitâb*:—

I. Foll. 2–6. باب الاعتقاد الصحيح و الايمان الصريح

II. Foll. 7–10. باب من يصلح للامامة و من لا يصلح

III. Foll. 11–13. باب ما يجب من طاعة اولى الامر وما لا يجب *

IV. Foll. $14-19^{a}$. باب فضل الجهاد و الرباط و الغزو و الحرس في سبيل الله تعالى *

V. Foll. $19^{b}-20^{a}$. باب الامارة من يصلح و من لا يصلح لها

VI. Foll. $20^{b}-23^{a}$. باب البيعة و كيفيتها و بيان الاستخلاف

VII. Foll. $23^{b}-24^{a}$. باب وصايا يوصي بها الجيوش و السرايا و الاصل في هذا الباب *

VIII. Foll. $24^{b}-27^{a}$. باب ما يقطع من الاشجار و من لا يقتل من الكفار و ما يصنع بالكراع *

IX. Fol. 27^{a}. باب الوقت الذي يخرج فيه المسافر و ما يكره من ذلك *

X. Foll. $27^{b}-29^{a}$. باب خيراعداد الرفاق و السرايا و الطلائع و الجيوش *

XI. Foll. $29^{b}-30^{a}$. باب الرايات و الالونة و اختلاف الوانها

XII. Foll. $30^{b}-32^{a}$. باب العلامة يعرف بها المسلم و شعاره في الحرب ولبس العمائم *

XIII. Foll. $32^{b}-34^{a}$. باب الخيل و شباهها و صفاتها و البركة في اي لون منها و بيان الاحكام المتعلقة بها *

XIV. Foll. $34^{b}-36^{a}$. باب السباق على الخيل وغير ذلك

XV. Foll. $36^{b}-39$. باب كيفية القتال وصف الصفوف و تعبية الجيوش و جواز المبارزة و حمل الروس و ما يكره من ذلك و ما لايكره *

XVI. Foll. $40-43^{a}$. باب الفئتين يقتتلان احدهما مسلمة و الاخري كافرة او كلتاهما مسلمتان الخ *

XVII. Foll. $43^{b}-48$. باب تنفيل الجيوش و السرايا و الامراء

XVIII. Foll. 49–50. باب السرية يتبعها سرية ما يشاركونهم من الغنيمة و ما لا يشاركونهم *

XIX. Foll. $51-53^{a}$. باب لبس الحرير و استعمال الذهب و الفضة فى الحرب و ما يجوز منه و ما لايجوز *

XX. Foll. $53^{b}-57$. ابواب الامان باب ما يجوز امانه و من لا يجوز *

XXI. Foll. $58-59^{a}$. باب النزول على الحكم

XXII. Foll. $59^{b}-62$. باب احكام السرايا المختلفة فى الامان

XXIII. Foll. 63–66ᵃ. باب الغنائم و قسمتها و ما للامام ان يصنعه فيها *

XXIV. Foll. 66ᵇ–67. باب من يرضخ له من الغنيمة ومن لا يرضخ له قبل القسمة او بعدها *

XXV. Foll. 68–69. باب مسائل متفرقة

XXVI. Foll. 70–74. باب ما يوخذ به اهل الذمة من الجزية

XXVII. Foll. 75–78. باب قتال اهل البغي

Foll. 79–89ᵃ. كتاب الطهارة. This *kitâb* is sub-divided into the following two *Bâb* :—

I. Foll. 79–85ᵃ. باب حكم المياه و العذران و الأبار و كيفية الوضوء و الغسل *

II. Foll. 85ᵇ–89ᵃ. باب الطهارة عند العذر كاالتيمم و المسح على الجبار و مسح الخف وغير ذلک *

Foll. 89ᵇ–111. كتاب الصلوة. This *kitâb* is sub-divided into the following four *Bâb* :—

I. Foll. 89ᵇ–98. باب الترغيب فى الصلوة و كيفيتها

II. Foll. 99–103ᵃ. باب الصلوة ذوات الخطب يشتمل على الجمع و الاعياد *

III. Foll. 103ᵇ–108. باب الصلوة ذوى الادعية يشتمل على ثلثة فصول *

IV. Foll. 109–111. باب الصلوة و ما يذكر عند لقاء العدو من الدعوات و ما يذكر في اليوم و الليلة و سائر الاوقات وغير ذلک *

Foll. 112–133. كتاب الزكوة و الصوم. This *kitâb* is followed by three supplementary *Bâb*, as under :—

I. Foll. 134–142. باب مناسک الحج

II. Foll. 143–152ᵃ. باب جواز البكاء على الموتى و اباحة مداواة الجرحى و كراهية نقل القتلى و تحريم القضيب و الدف و الغناء و الشاهد *

III. Foll. 152ᵇ–155ᵃ. باب اكل الحلال و ترک الحرام و فضيلة الاكتساب *

Foll. 155^b–167. كتاب الصيد و الذبائح. This *kitâb* is sub-divided into the following four *Bâb* :—

I. Foll. 155^b–157^a. باب كيفية الاصطياد

II. Foll. 157^b–159^a. باب من يحل صيده و من لايحل

III. Foll. 159^b–161^a. باب ما لا يحل اكله من الحيوان

IV. Foll. 161^b–167^a. باب ما يحل به الاصطياد من الجوارح و الآلات

The work ends with the following two supplementary *Bâb* :—

I. Foll. 167^b–170. باب ما يجرى على السنة العوام فيخرجون به من دائرة الاسلام *

II. Foll. 171–176. باب بيان احكام المرتدين و ذراريهم و اموالهم

Beginning :—

الحمد لله ذى النعم المتظاهرة و القسم المتوافرة ...... و بعد فان الله جل ثنائه ...... و لقد خصه الله تعالى الامير الاجل الكبير العالم العامل الكافي الكامل المجاهد المرابط الغازي ... ملجأ اهل الايمان شهاب الدين ...... على ان يوفقني بتأليف كتاب يصلح لحضرته ليعمل بمقتضاه في سياسته ... ... و سميته سياسة الدنيا و الدين المنسوب الى الامير العادل شهاب الدين *

Written in bold Naskh. Not dated, but it was written in or before A.H. 701, since it was transcribed for the Library of Salâr referred to above, who died in A.H. 701.

No. 1623.

foll. 549; lines 31; size 9×6; 7×3.

فتاوى قاضى خان

FATÂWÂ QÂḌÎKHÂN.

A beautiful copy of a well-known and authoritative work on jurisprudence. Of over 100 works enumerated by the author of Tâj aṭ Tarâjim, he places this first. The author dictated the present work to one of his pupils in A.H. 578; see the beginning, quoted below.

Author: Fakhraddin al Ḥasan bin Manṣûr al 'Ûzjandî فخر الدين

الحسن بن منصور الا وزجندي , commonly called Qâḍîkhân (قاضيخان). He died in A.H. 592=A.D. 1195; see No. 1594 above.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين افتتح باملاء هذا الكتاب القاضي الامام الاجل ...... ابو المحاسن الحسن بن منصور بن محمود الاوزجندي ...... سنة ثمان و سبعين و خمسمائة *

The contents of the work are given in three folios at the beginning.

For other copies of the work see Berlin, No. 4813; Goth., No. 909; India Office, No. 210; Cairo, vol. iii, p. 91.

The work was printed in four volumes in Calcutta in A.D. 1835.

Written in good Naskh, within gold-ruled borders; with a frontispiece. Not dated; apparently 9th century A.H.

The following note on the fly leaf, tells us that in A.H. 1080 one Khiḍr, a Mufti of Medina, purchased the MS. and bequeathed it for the use of his son, Nûḥ :—

اشتريته بثلثين عرشاو و هبته لابنى نوح و انا الفقير الخضر المفتى بمدينة .... سنة ١٠٨٠ *

No. 1624.

foll. 203; lines 27; size $9\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5$.

The Same.

The first volume of the preceding work. It corresponds with foll. 1–193 of the previous copy.

Written in good Naskh. Not dated; apparently 9th century A.H.

No. 1625.

foll. 183; lines 25; size $10\frac{1}{2} \times 8$; $9 \times 4\frac{1}{2}$.

The Same.

An incomplete copy of the preceding work from كتاب البيوع to كتاب الوكالة . It corresponds with foll. 194–320 of No. 1623 above.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 1626.

foll. 240; lines 25; size 10½×8; 9×5.

The Same.

Another incomplete copy of the preceding work. It corresponds with foll. 354–547 of No. 1623 above.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1627.

foll. 160; lines 33; size 10×7; 8×4½.

الحاوي القدسي

AL ḤÂWÎ AL QUDSÎ.

A very useful work on jurisprudence, divided into three *Qism*. The first two deal with those fundamental principles of theology and jurisprudence with which, in the author's opinion, all students of jurisprudence should be acquainted. The third *Qism* deals with 1040 important points of jurisprudence. The work was composed in Jerusalem, which the author visited in A.H. 590. The author, in the colophon quoted below, tells us that his materials are taken from the following works:—

(i) I'tiqâd by Ṭaḥâwî. (ii) Tamhîd of Nasafî. (iii) Ishârât of Mâturîdî. (iv) Taqwîm. (v) Uṣûl of Busti. (vi) Al Jâm'i aṣ Ṣagîr (see No. 1593 above). (vii) Mukhtaṣar al Qudûrî (see No. 1600 above). (viii) Ṭaḥâwî. (ix) Irshâd. (x) Mujaz al Fargânî. (xi) 'Uyûn al Fatâwâ. (xii) Zallat al Qârî. (xiii) Alfâẓ al Kufr. (xiv) Al Ḥiyal. (xv) Al Farâ'iḍ. (xvi) Ḥairat al Fuqahâ'.

Author: Aḥmad bin Muḥammad bin Sa'îd al Ġaznawî احمد بن محمد بن سعيد الغزنوي, a Ḥanafî scholar of the 6th century A.H., who was born at Ġazna in A.H. 523. He studied several branches of Islamic learning, but is specially known for his merits in theology and jurisprudence. Three of his works are noticed in Brock., vol. i, p. 378; and, in addition, the following three works are enumerated in Tâj aṭ Ṭabaqât:—(i) Ar Rauḍah. (ii) Ikhtilâfât al 'Ulûm. (iii) Rauḍat al Mutakallimîn. He died in A.H. 593= A.D. 1196. For his life see Al Jawâhir al Muḍiyah, vol. i, fol. 125; Tâj aṭ Ṭabaqât, vol. vi, part II, fol. 175; Brock., vol. i, p. 378.

Beginning :—

الحمد لله الذي هدانا لدين الاسلام الخ *

The colophon runs thus :—

و قد حوى بحمد الله تبارك و تعالى .... كا عتقاد الطحاوى و تمهيد النسفى و اشارات ماتريدى و تقويم الدلوسى و اصول البستى و في الفروع كا لجامع الصغير و مختصر القدورى و الطحاوى و الارشاد و موجز الفرغاني و عيون الفتاوى و زلة القارى و الفاظ الكفر و الفرائض و حيرة الفقهاء الخ *

Only one other copy of the work is known to us, viz., Cairo, vol. iii, p. 40.

Written in good Naskh. Dated A.H. 994.

Scribe: عبد الرحيم بن عبد الباسط بن احمد السلموني

A complete index of the work is contained in three folios at the beginning.

The title of the work is written on a gilt ground, in bold and beautiful Naskh.

No. 1628.

foll. 175; lines 34; size 11×8; 8½×6.

الضياء المعنوي

AḌ ḌIYÂ' AL MA'NAWÎ.

A famous commentary on Muqaddimah of Ġaznawî (*d.* A.H. 593=A.D. 1196; see No. 1627 above). For a copy of the text see Cairo, vol. iii, p. 135.

By Muḥammad bin Aḥmad Aḍ Ḍiyâ' al Qurashî محمد بن احمد بن الضياء القرشي, commonly called Abû al Baqâ' ابو البقاء a Ḥanafî scholar of the 9th century A.H., who died in A.H. 854=A.D. 1450 (see Ḥâj. Khal., vol. vi, p. 95; Cairo, vol. iii, p. 78).

Beginning :—

الحمد لله الذي رزقنا الهداية في البداية الخ *

The copy is incomplete at the end.

For other copies of the work see Yeni., No. 470; Paris, No. 606/5; Cairo, vol. iii, p. 78.

Written in Maġrabi character. Not dated; apparently 9th century A.H.

A note on the title-page tells us that the MS. was bequeathed in A.H. 1060 by Jâfar Âġa Ibn Yûsuf for the use of students.

No. 1629.

foll. 432; lines 7; size 6½ × 7½; 7½ × 3½.

الهدايه

AL HIDÂYAH.

The second of the two commentaries composed by the author of the text on Bidâyat al Mubtadî, in two volumes.

Vol. I.

Beginning:—

الحمد لله الذي اعلى معالم العلم و اعلامه .... قصرفت عنان

العناية الى شرح آخر موسوم بالبداية الخ *

Bidâyat al Mubtadî (for a copy of which see Cairo, vol. iii, p. 16) is a work on jurisprudence, in which the materials are taken from Al Jâmi‘ aṣ Ṣaġîr (No. 1593 above) and Mukhtaṣar al Qudûrî (No. 1600 above). The first of the two commentaries composed by the author of the text, entitled Kifâyat al Muntahî, is based on Riwâyah (narration) and is in 80 volumes. The second (the present) commentary was composed during the years A.H. 573–586, and is a critical work based on Dirâyah (critical investigation). Since the date of its composition the present commentary has always been regarded as an independent standard work on the subject, and a number of scholars produced commentaries on the same, see Ḥâj. Khal., vol. vi, p. 479. Ḥusâmaddîn, who died in A.H. 666, was the first to compose an annotation on the work. An English translation by C. Hamilton was published in London, A.D. 1791, and this translation, edited for the second time by S. G. Grady, London, 1870.

Author: Burhânaddîn ‘Alî bin Abî Bakr bin ‘Abdaljalîl al Farġânî ar Rashtî برهان الدين علي بن ابي بكر بن عبد الجليل الفرغاني الرشتي, a distinguished jurist of the 6th century A.H. He was born in A.H. 501, and studied the Qur’ânic branches, Ḥadîṣ, Jurisprudence

and Philology under the eminent professors whom he mentions in his work entitled Al Mashîkhat. The following works of the author are known to us:—(i) Bidâyat al Mubtadî. (ii) Kifâyat al Muntahî. (iii) Hidâyah (the present work). (iv) Al Mashîkhat. (v) Mukhtârât an Nawâzil. (vi) At Tajnîs. (vii) Kitâbu Al Manâsik fî Al Ḥajj. (viii) Kitâbu Nashr al Madhab. (ix) Kitâb al Farâ'iḍ. He died in A.H. 593=A.D. 1196. For his life and works see Al Jawâhir al Muḍîyah, vol. i, fol. 173; Ṭabaqât al Aḥnâf, fol. 270; Tâj aṭ Ṭabaqât, vol. vi, part ii, fol. 1167; Ḥadâ'iq al Ḥanafîyah, p. 233; Brock., vol. i, p. 378; Iktifâ' al Qunû', p. 143.

For other copies of the present commentary see Berlin, Nos. 4488–9; Wien, No. 1799; Leid., No. 18; Munich, Nos. 268-7; Paris, Nos. 842–44; Br. Mus., Nos. 196–98; India Office, Nos. 211–17; Alger., Nos. 985–86; Cairo, vol. iii, p. 196.

The present work has been frequently printed and lithographed.

Written in good Naskh. Not dated; apparently 9th century A.H. Marginal annotations are throughout the copy.

No. 1630.

foll. 473; lines 7; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume, defective at the end. Both volumes are written by the same scribe. Seals of Maulavî Aḥmadallâh of Ṣâdiqpûr, Patna City, dated A.H. 1287, are found at the beginning and at the end.

Muḥammad Bakhsh, the father of the founder of the Library, tells us in the following autograph note in Arabic that he purchased the present copy of Hidâyah at an English auction in A.H. 1283:—

المالك للكل هو الله في الحقيقة و بالمجاز انتقل من عواري الزمن
الى ملك اقل العبد محمد بخش خان بالبيع الصحيح السلطانى اعني
بداك نيلام الا نجريزيه فى التاريخ الاحد عشر من الرجب المرجب سنه
الف بعد المائتين و ثلثة و ثمانين من هجرة النبويه صلعم *

No. 1631.

foll. 275; lines 21; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, in two volumes.

Vol. I.

Beginning and ending like No. 1629 above.

No. 1632.

foll. 285; lines 21; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume.
Both volumes are written in good Naskh. Dated A.H. 1099.
Scribe: شاه محمد تاشكندي .
Frequent marginal annotations are found in both the volumes.

No. 1633.

foll. 385; lines 19; size $11\frac{1}{2} \times 8$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the second volume of the preceding work.

Written in fair Naskh. Not dated; apparently 10th century A.H.

Muḥammad Bakhsh, the father of the founder of the Library, in the following autograph note says that he purchased the present MS. in Patna in A.H. 1283, and bequeathed it for the use of his second son, Muhammad Ismai'l:—

المالک للکل هو الله في الحقيقة و بالمجاز انتقل من عواري الزمان الى ملک اقل العبد محمد بخش خان بالشراء الصحيح في بلدة عظيم آباد في التاريخ .... من الرجب المرجب سنه ۱۲۸۳ هجري صلعم و وهبت لمحمد اسمعيل خان *

No. 1634.

foll. 352; lines 27; size 11×7; 7½×4.

النهايه

AN NIHÂYAH.

A commentary on Hidâyah (Nos. 1629–30), beginning (without preface) thus:—

كان شيخي الكبير البارع النحرير استاذ علماء الخافقين مفخر الحجاج
و الحرمين مولانا حافظ الدين محمد بن محمد بن نصر البخاري *

A note on the title-page, which runs thus:—صغناقي شرح هدايه, says that the present work is a commentary on Hidâyah by Ṣaġnâqî. In the opening words quoted above, and elsewhere in the commentary, the author refers to Ḥâfiẓaddin al Bukhârî (*d.* A.H. 693=A.D. 1293) as one of his Shaikhs; and in Al Jawâhir al Muḍîyah, vol. i, fol. 93b, we are told that Ṣaġnâqî, in his commentary on Hidâyah, known as An Nihâyah, refers to Ḥâfiẓaddîn as one of his Shaikhs. We have every reason, therefore, to accept the statement contained in the note on the title-page. Ḥâj. Khal., vol. vi, p. 480, notices a work entitled Nihâyah by Ṣaġnâqî, composed in A.H. 700, and quotes the following as the beginning:—الحمد لله الذي اعلى معالم العلوم Our copy is incomplete at the end, as well as at the beginning, and ends with a portion of the chapter كتاب الحج.

The full name of Ṣaġnâqî runs thus:—Ḥusain bin 'Alî bin Al Ḥajjâj As Ṣaġnâqî حسين بن علي بن الحجاج الصغناقي, commonly called Ḥusâmaddîn, a distinguished Ḥanafî scholar of the 8th century A.H. He studied under several scholars; but Ḥâfiẓaddîn al Bukhârî, mentioned above, and Fakhraddîn Muḥammad bin Ilyâs al Mayamurġî (see No. 1491 above) are specially mentioned by his biographers as scholars who granted him a sanad for teaching Hidâyah and other works of jurisprudence. The following works of Ṣaġnâqî are known to us:—(i) شرح التمهيد للمكحولي (ii) الموصل شرح المفصل (iii) الكافي شرح اصول البزدوي (iv) شرح الهدايه, the present work. The date commonly accepted as the date of his death is A.H. 710=A.D. 1310; see Ṭabaqât by 'Alî Qârî, fol. 97b; Ḥâj. Khal., vol. vi, p. 480; Brock., vol. i, p. 376. We cannot accept this date, however, since the author of Al Jawâhir al Muḍîyah (see vol. i, fol. 98b), a reliable biographer of the Ḥanafî scholars and an author of the 8th century

A.H., tells us that Ṣaġnâqî granted an Ijâza to Nâṣiraddîn Muḥammad, the chief justice of Ḥalab, in A.H. 711. The passage referred to runs thus:—

و اجتمع بقاضي القضاة ناصر الدين محمد ...... و قال الصغناقي
كتبت له نسخة من شرحه .... ثم اجزت له ان يرويها و يروي جميع
مؤلفاتي ...... و قال كان هذا في غرة شهر الله المعظم رجب سنة احدى
عشرة و سبعمائة *

For other copies of the present commentary see Cairo, vol. iii, p. 148; India Office, No. 218.

Written in fair Naskh. Not dated, apparently 9th century A.H.

A seal, dated 1157, of one Jamâladdîn Uṣmânî is found on the title-page.

No. 1635.

foll. 440; lines 33; size 12×7½; 9×5½.

غاية البيان

ĠÂYAT AL BAYÂN.

An exhaustive commentary on Hidâyah, in the composition of which the author was engaged for 27 years, viz., from A.H. 721 to 747. The present copy of the work is divided into three volumes, the first volume consisting of two parts bound together, and the other two volumes each containing two parts bound separately.

Vol. I.

foll. 1—265ᵃ. Part 1.

This part is defective at the beginning, and begins abruptly thus:—

ثمانية و ثلثون اصلا في العبادات و خمسة و اربعون اصلا في المعاملات *

The following colophon of the author, quoted by the scribe, tells us that the present part was composed in A.H. 732:—

كتبه الشارح الفقير امير كاتب ابن امير عمر المدعو بقوام الدين
الفارابي الاتقاني ... سنة اثنين و ثلثين و سبعمائة الخ *

Foll. 1–168 are written in Naskh. Not dated; apparently 11th century A.H. Foll. 169–174 are blank. Foll. 175-265[a] are written in Nasta'lîq. Not dated; apparently 11th century A.H.

Foll. 265[b]—440. Part II.

Beginning:—

بسم الله الرحمن الرحيم فصل قوله و من قال لامرأته انا منك طالق فليس بشيء و ان نوي طلاقا الخ *

The present part ends thus:—

و هذه المسئلة مذكورة في كتاب القضاء في الجامع الصغير و ذكرها في المبسوط في كتاب الشركة *

Commentator; Amîr Kâtib bin Amîr 'Umar bin Al 'Umaid at Itqânî امير كاتب بن امير عمر بن العميد الاتقاني, commonly called Qiwâmaddîn قوام الدين, a famous Ḥanafî scholar of the 8th century A.H. He was born in Itqân in A.H. 685, and completed his education in his native place, where in A.H. 716 he composed a commentary on Muntakhab fî Uṣûl al Madhab (see No. 1495 above). On the strength of this composition he was appointed Qâḍî of Baġdâd, and afterwards Principal of the Ẓâhirîyah Madrasah of Damascus. In A.H. 751, he was appointed Principal of the Ṣarġatmashîyah Madrasah in Egypt. He died in A.H. 758=A.D. 1356. For his life and works see Ad Durar al Kâmanah, vol. i, fol. 257; Ḥusn al Muḥâḍrah, fol. 234; Cairo, vol. iii, p. 82: Brock., vol i, p 376.

For other copies of the commentary see Yenî., Nos. 490, 502; Râmpûr, No. 339.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 1636.

foll. 385; lines 33; size 12×8; 8×5.

Vol. II, Part I.

The first part of the second volume of the preceding commentary from كتاب الحدود to كتاب الصرف.

No. 1637.

foll. 321; lines 33; size 12×8; 8½×5.

Vol. II, Part II.

The second part of the second volume, from كتاب الكفالة to باب الصدقة.

Written in good Naskh. Dated A.H. 1087.

Scribe: يحيى بن يوسف.

No. 1638.

foll. 302; lines 33; size 12×8; 8½×5.

Vol. III, Part I.

The first part of the third volume beginning from كتاب الاجارات and ending with a portion of كتاب احياء الاموات.

No. 1639.

foll. 296; lines 33; size 12×8; 8½×5.

Vol. III, Part II.

The second part of the third volume beginning with a portion of كتاب احياء الا موات and ending with the last chapter of the text.

Written in Naskh. Dated 1087.

Scribe: يوسف بن شيخ محمد.

No. 1640.

foll. 573; lines 26; size 8½×6½; 6½×4.

الكفايه

AL KIFÂYAH.

A commentary on Hidâyah, in two parts, bound in one volume.
Foll. 1–287, Part I.

Beginning :—

الحمد لله الذي اسس على قواعد الكتاب و السنة مباني الدين و الا سلام .... و سميته الكفاية في شرح الهداية الخ *

It ends thus :—

تم شرح الدفتر الاول من الكفاية الهداية الخ *

Foll. 288–573, Part II.

Beginning :—

كتاب البيوع و هو مبادلة المال بالمال الخ *

In Ṭabaqât al Aḥnâf, fol. 322, we are told that Maḥmûd, the author of Wiqâyat ar Riwâyah (see No. 1653 below), and a scholar of the 7th century A.H., composed a commentary on Hidâyah, entitled Al Kifâyah; and the following passage, commenting on the point وسلام, is quoted from this commentary :—

قال تاج الشريعة في شرح الهداية ذكر شمس الائمة انه يسلم تسليمتين و هوالاصح لانه قول كبار الصحابة كعمر و علي و ابن مسعود و جمهور العلماء و الاخذ برواية صحابة كانوا قريبا من زمن رسول الله صلى الله و عليه وسلم اولى و الرواية الاخرى عن عائشة و سعد بن معاذ و عائشة كانت فى صف النساء و سعد كان من الصبيان *

This, however, does not agree with the commentary on the same point given in the present work on fol. 46ᵃ, which is as follows :—

فيسلم التسليمتان قول جمهور العلماء و كبار الصحابة عمر و علي و ابن مسعود رضي و كان مالك رحمه الله تعالى يسلم بتسليمة و احدة من تلقاء وجهه و هكذا روت عائشة و سهل بن سعد الساعدي من رسول الله صلى عليه و سلم الا ان الاخذ برواية كبار الصحابة..... اولى ....و اما عائشة رضي كان (كانت) تقف فى صف النساء و سهل بن سعد كان من جملة الصبيان *

It is evident, therefore, that Maḥmûd was not the author of the present commentary. Moreover, Maḥmûd was a scholar of the 7th century A.H., whereas the author of the present work refers, on fol. 148ᵃ, (in terms used of the dead) to Ṣaġnâqî, who died in the beginning of the 8th century A.H. (see No. 1634 above), as follows :—

و ذكر العلامة الصغناقى رحمه الله تعالى في النهاية *

In Cairo, vol. iii, p. 104, it is stated that Jalâladdîn bin Shamsaddîn al Karlânî جلال الدين بن شمس الدين الكرلانى, a scholar of the 8th century A.H., is the author of the work entitled Kifâyah, beginning like the present commentary; and this statement is supported by the following quotation from Al Fawâ'id al Bahîyah :—

و قال صاحب الفوائد البهية , و هو الصحيح *

Ḥâj. Khal., vol. vi, p. 483, notices a commentary with the same beginning as the present work; but as regards the authorship he says that according to some it is the work of Maḥmûd.

For other copies of the work see Berlin, Nos. 4501–2 ; Âṣafîyah, No. 5; Râmpûr, Nos. 482–84.

The work was printed in Calcutta in A.H. 1250; and it was lithographed in Bombay in A.H. 1280.

Written in good Naskh within gold-ruled borders. Both the parts contain beautiful frontispieces. Not dated; apparently 10th century A.H.

No. 1641.

foll. 263; lines 25; size $12\frac{1}{2} \times 6\frac{1}{2}$; 9×4.

الجلد الثالث من العناية

AL JILD AṢ ṢÂLIṢ MIN AL 'INÂYAH.

A beautiful copy of the third volume of a commentary on Hidâyah (Nos. 1629–30 above), of which the first two volumes are wanting in the Library. The present volume begins with كتاب البيع thus :—

لما فرغ من ذكر انواع حقوق الله تعالى و ذكر بعض حقوق العباد شرح في بيان ما بقى منها .... البيع ... و هو مبادلة المال بالمال *

Commentator: Akmaladdîn Muḥammad bin Muḥammad bin Maḥmûd al Bâburtî اكمل الدين محمد بن محمد بن محمود البابرتي, a Ḥanafî scholar of the 8th century A.H., who died in A.H. 786=A.D. 1384 (see Lib. Cat., vol. v, part ii, No. 366).

For other copies of the work see Berlin, No. 4493; India Office, No. 219; Cairo, vol. iii, p. 81; Râmpûr, Nos. 328–332.

The complete work has been frequently printed in Calcutta.

For printed copies of different dates see Âṣafîyah, Nos. 542–44.

The present copy contains a beautiful frontispiece.

Written in good Naskh within gold-ruled borders. The first two folios are fully illuminated. Not dated; apparently 9th century A.H.

No. 1642.

foll. 263; lines 25; size $12\frac{1}{2} \times 6\frac{1}{2}$; 9×4.

Vol. IV.

Continuation of the preceding volume.

Written in good Naskh. Not dated; apparently 9th century A.H.

No. 1643.

foll. 318; lines 30; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×4.

فتح القدير

FATḤ AL QADÎR.

A well-known commentary on Hidâyah, composed in A.H. 829. The present copy is complete in four volumes, written at different dates by different scribes. The fourth volume was written during the life-time of the author, and was compared with an autograph copy.

Vol. I.

Beginning:—

الحمد لله رب العالمين على ما الهم الخ *

Commentator: Kamâladdîn Muḥammad bin ʻAbdalwâḥid bin ʻAbdalḥamîd as Sîwâsî كمال الدين محمد بن عبد الواحد بن عبد الحميد السيواسي, commonly called Ibn al Humâm ابن الهمام, a well-known jurist of the 9th century A.H. He was born in Alexandria, and studied different branches of Islamic learning under distinguished professors of Alexandria and elsewhere in Egypt. We are told by the commentator, in the preface, that he studied the text under ʻUmar bin ʻAlî al Kattân (*d.* A.H. 829=A.D. 1425), a famous authority on Hidâyah, who was called Qârî al Hidâyâh. Five works by our author are enumerated in Brock., vol. ii, p. 225. He died in A.H.

861=A.D. 1456. For his life and works see Ḥusn al Muḥâḍarah, fol. 236ᵃ; Tâj at Ṭabaqât, vol. ix, fol. 503.

For other copies of the work see Yenî., Nos. 503–8; Paris, No. 850; Cairo, vol. iii, p. 94; Aṣafîyah, Nos. 8, 376; Râmpûr, Nos. 421–5.

The present commentary has been frequently printed and lithographed.

Written in good Naskh. Not dated; apparently 9th century A.H.

The colophon of the scribe runs thus:—

تم الجزء المبارك تاليف كمال الدين ابن الهمام تغمده الله برحمته

و يتلوه فى الجزؤ الثاني كتاب الحج الخ *

No. 1644.

foll. 259; lines 35; size $10\frac{1}{2} \times 7$; 8×5.

Vol. II.

Continuation of the preceding volume.

Written in good Naskh; in or before A.H. 878, but after the author's death.

The following colophon of the scribe tells us that the present copy was transcribed after the author's death:— تم الجزء الثاني من الكتاب المبارك تصنيف ...... كمال الدين ...... تغمده الله بالرحمة و الرضوان. A note on the title-page, which runs thus:—بلغ مقابلة على حسب الطاقة ...... في اواخر ...... سنة ٨٧٨, tells us that the MS. was compared with another copy in A.H. 878. It was once in the possession of Taqîaddîn Muḥammad bin Ma'rûf, a scholar of the 10th century A.H. and a teacher of the Madrasah Shaikhûnîyah in Egypt. His note on the title-page runs thus:—..سعد بتملك هذا الجزء المبارك و ما قبله و ما بعده... تقى الدين محمد بن معروف المدرس بالشيخونية. Another owner of the MS. was one 'Uṣmân al Qâḍî of Constantinople, whose note on the title-page runs thus:—ثم استصحبه عثمان القاضي بقسطنطنية.

No. 1645.

foll. 258; lines 31; size 10½ × 7; 8 × 5.

Vol. III.

Continuation of the preceding copy.

Written in Naskh. Dated A.H. 890.

Scribe: عيسى بن علي العجمي.

The MS. was at one time in the possession of a certain Jalâladdîn bin Khairaddîn, whose note on the title-page runs thus:—ملكه من فضل الله و كرمه العبد الفقير جلال بن خير الدين الحنفي. This is followed by a note of the above-mentioned Usmân Qâdî of Constantinople.

No. 1646.

foll. 318; lines 31; size 10½ × 7½; 7½ × 5½.

Vol. IV.

Continuation of the preceding volume.

Written in good Naskh. The following note on the title-page tells us that the present volume was compared with an autograph copy during the life-time of the author:—

بلغ مقابلة صحيحة على نسخة المصنف ابقاه الله حيوته فى مدينة رسول الله صلى الله عليه وسلم .... سنة سبع و خمسين و ثما نمائة الخ *

No. 1647.

foll. 440; lines 27; size 13½ × 9½; 10 × 5½.

The Same.

Another copy of the preceding work, in two volumes.

Vol. I.

Beginning like No. 1643 above.

Written in Nasta'liq within gold-ruled borders. It contains a beautiful frontispiece.

No. 1648.

foll. 450; lines 27; size 13½ × 9½; 10 × 5½.

Vol. II.

Continuation of the preceding volume.

Written in Nasta'liq, by the same scribe as Vol. I. Dated A.H. 1094.

No. 1649.

foll. 28; lines 19; size 8 × 6; 6½ × 3½.

التعليقة على الهدايه

AT TA'LÎQATU 'ALÂ AL HIDÂYAH.

A very useful gloss on the chapter Al Wakâlah of Hidâyah (Nos. 1629–30 above).

By Zakariyah bin Bairâm زكريا بن بيرام, a well-known Ḥanafî scholar, who flourished in the 10th century A.H. He worked at first as a teacher in several Madrasahs of Constantinople; but in A.H. 980 he was appointed Qâḍî of Ḥalab and afterwards Qâḍî of the Army in Anatolia. There he enjoyed the favour of Sulṭân Murâd III, (A.H. 982–1003 = A.D. 1574–1595), who invested him with Khil'at. Four works of his (including the present work) are known to us, viz., Berlin, Nos. 152, 4499, 4551, 8197. He died in A.H. 1001 = A.D. 1593; see Khulâṣat al Aṣar, vol. i, p. 377; Brock., vol. i, p. 376.

Beginning:—

كتاب الوكالة قال الشيخ الاكمل عقب الشهادة بالوكالة لان الانسان خلق مدنيا بالطبع يحتاج في معاشه الخ *

Only one other copy of the gloss is known to us, viz., Berlin, No. 4499; and our copy is specially valuable since, according to the following note on the title-page, it was transcribed during the life-time of the author:—

الحمد لله هذا مما علقه الفاضل المحقق ......زكريا افندي سلمه الله تعالى و ابقاه *

Another note on the title-page, which runs thus:— من كتب الفقير حسن القاضي بمدينة سيواس سنه ١١٩٩ tells us that the MS. was in the possession of the Qâḍî Ḥasan of Siwâs in Anatolia in A.H. 1199.

Written in good Nasta'lîq.

No. 1650.

foll. 225; lines 16; size 10×7; 8×4.

الجلد الثاني من نصب الرايه

AL JILD AṢ ṢÂNÎ MIN NAṢB AR RÂYAH.

The second volume of Naṣb ar Râyah, being a collection of the Ḥadîṣ used in Hidâyah (Nos. 1629-30 above), giving in each case the Isnâd and a reference to the work in which the Ḥadîṣ is found. The first volume of the work is wanting.

Beginning :—

الحديث الثالث قال صلى الله عليه وسلم من كان يومن بالله

و اليوم آلآخر .... رواه ابن حبان في صحيحه و رواه البيهقي *

Author: 'Abdallâh bin Yûsuf az Zaila'î al Ḥanafî عبد الله بن يوسف الزيلعي الحنفي, commonly called Jamâladdîn az Zaila'î جمال الدين الزيلعي الحنفي. He died in A.H. 762=A.D. 1360 (see Lib. Cat., vol. xviii, part ii, No. 1357).

The colophon runs thus :—

هذا آخر تخريج احاديث الهداية من تاليف الامام العلامه فخر المحدثين

مفيد الطالبين جمال الدين عبد الله بن يوسف الزيلعي الحنفي *

Only one other MS. copy of the work is known to us, viz., Âṣafîyah, No. 124; but the work was lithographed in Lucknow in A.H. 1301, see Iktifâ' al Qunû', p. 143.

Written in good Naskh. Not dated; apparently 8th century A.H.

No. 1651.

foll. 333; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الدرايه في تخريج احاديث الهدايه

AD DIRÂYAH FÎ TAKHRÎJA AHÂDIS AL HIDÂYAH.

An abridgment of the preceding work composed after the same author's At Talkhîs fî Takhrîji Akhbâr ar Râfi'î, (see No. 1910 below).

Author: Shihâbaddîn Ahmad bin 'Alî bin Hajar al 'Asqalânî شهاب‌الدين احمد بن على بن حجر العسقلاني. He died in A.H. 852=A.D. 1448 (see Lib. Cat., vol. v, part i, p. 49).

Beginning:—

الحمد لله على التوفيق الى الهدايه و سلوك طريق اهل الدرايه الخ *

For other copies of the work see Cairo, vol. i, p. 239; Râmpûr, No. 137.

The work was lithographed at the Fâruqî Press of Delhi in A.D. 1882.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 1652.

foll. 411; lines 31; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

سراج الظلام و بدر التمام

SIRÂJ AZ ZALÂM WA BADR AT TAMÂM.

A commentary on Durar al Mubtadî of Hâmilî (*d.* A.H. 796=A.D. 1393). The text is a versified version of Bidâyat al Mubtadî, of which Hidâyah (Nos. 1629–30 above) is the commentary. For a copy of Durar al Mubtadî see Râmpûr, No. 195.

Commentator: Abû Bakr bin 'Alî bin Muhammad al Haddâdî al 'Abbâdî az Zabîdi al Yamanî ابوبكر بن على بن محمد الحدادي العبادي اليمني, commonly called Radîaddîn رضى الدين, a Hanafî scholar of the 8th century A.H. He was born in 'Abbâd, part of the town of Zabîd, in

Yaman, and studied under his father and others. Though a rich man, he earned his daily bread by transcribing MSS. He was the author of upwards of 20 works; but only four of these works are enumerated in Ṭabaqât al Khawâṣṣ. He died in Zabîd in A.H. 800=A.D. 1397. For his life and works see the passage from Ṭabaqât al Khawâṣṣ, quoted at the end of the MS., and Brock., vol. ii, p. 189.

Beginning:—

الحمد لله فاطرالسموات و باسط الارض ... هذا كتاب الّفتّه شرحالمنظومة النسفي ...... الفقيه ...... سراج‌الدين ابو بكر بن علی بن موسی الهاملي .... و سميته سراج الظلام و بدر التمام *

We are not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 970.

Scribe: شمس الدين بن علاءالدين المكي النهرواني. The name of the scribe appears in a note on the title-page.

The passage quoted from Ṭabaqât al Khawâṣṣ begins thus:—

الفقيه ابو بكر بن علی بن محمد بن محمد الحدادي .... و كانت و فاته سنة ثمانمائة ...... هذه الترجمة نقلتها بخطي من كتاب طبقات الخواص *

The passage referred to above is quoted by one Muḥammad bin Shamsaddîn. The title-page contains notes of a few persons of the 12th century A.H. in whose possession the MS. was for some time.

No. 1653.

foll. 148; lines 11; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

وقاية الروايه في مسائل الهدايه

WIQÂYAT AR RIWÂYAH FÎ MASÂ'IL AL HIDÂYAH.

A well-known work, abridged from Hidâyah (Nos. 1629–30 above), composed by the author for the use of his grandson, 'Ubaidallâh bin Mas'ûd bin Maḥmûd (*d.* A.H. 747=A.D. 1346; see No. 1513 above).

Author: Maḥmûd bin Ṣadr ash Sharî'ah Aḥmad bin Jamâladdîn al Maḥbûbi محمود بن صدر الشريعة احمد بن جمال الدين المحبوبی, a famous Ḥanafî scholar of the 7th century A.H. We know that he studied under his father, Ṣadr ash Sharî'ah, a Ḥanafî scholar, who was alive in A.H. 630 (see Berlin, No. 4505); but the date of his death is not known. The author of Cairo, vol. iii, p. 148, says that he was a scholar of the 7th century A.H.; and the author of the Berlin Catalogue, No. 4546, says that he was alive in A.H. 680=A.D. 1281.

Beginning :—

حمد من جعل العلم اجل مواهب الهنية *

For other copies of the work see Berlin, Nos. 4546–7; Br. Mus. Suppl., No. 285; Âṣafîyah, No. 136.

The work has been frequently printed, along with its commentary (see No. 1654 below).

Written in good Naskh. Not dated; apparently 9th century A.H.

Marginal notes are found throughout the copy.

No. 1654.

foll. 311; lines 19; size 7×6; 5×8½.

شرح الوقايه

SHARḤ AL WIQÂYAH.

A famous commentary on Wiqâyah (No. 1653 above), begun for the use of the author's son, who unfortunately died before its completion. Ever since its composition the present work has been used as a text-book in most madrasahs; and several scholars have produced glosses and annotations on the same.

By 'Ubaidallâh bin Mas'ûd bin Tâj ash Sharî'ah Maḥmûd bin Ṣadr ash Sharî'ah Aḥmad bin Jamâladdîn bin 'Abdallâh bin Ibrâhîm bin Aḥmad al Maḥbûbî عبيد الله بن مسعود بن تاج الشريعة محمود بن صدرالشريعة احمد بن جمال الدين بن عبد الله بن ابراهيم بن احمد المحبوبي, the grandson of the author of the text. He died in A.H. 747=A.D. 1346 (see No. 1513 above).

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله اجمعين الخ *

For other copies of the work see Berlin, Nos. 4548–9; Goth., No. 1024; Br. Mus. Suppl., No. 287; India Office, Nos. 221–29; Âṣafiyah, Nos. 197, 276, 337; Râmpûr, Nos. 304–9.

The present commentary, along with its text, has been frequently lithographed in Lucknow and Calcutta.

Written in good Naskh. Dated A.H. 868.

The colophon of the scribe runs thus:—

وقع الفراغ من تحرير هذا الكتاب في اوائل شهر المحرم المبارك وقت

الظهر .... كتبه صفى الدين ..... تاريخ سنة ثمان و ستين و تسعمائة *

Scribe : صفي الدين.

The present MS. is one of a number presented to the Library by Maulavi 'Abdalmajîd, Terighât, Patna City.

No. 1655.

foll. 314; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in good Naskh. Dated A.H. 1079.

Scribe : عبد الله.

No. 1656.

foll. 278; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Dated A.H. 1169.

No. 1657.

foll. 299; lines 29; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the above-mentioned commentary.

Written in Nasta'lîq. Dated A.H. 1263.

Scribe : غلام سرور.

No. 1658.

foll. 328; lines 25; size 8×6; 8×4½.

الحاشية على شرح الوقايه

AL HÂSHIYAT-U 'ALÂ SHARH AL WIQÂYAH.

A well-known detailed gloss on Sharh al Wiqâyah (No. 1654 above), composed during the years A.H. 891–901. It was dedicated to Sultân Bâyazîd (A.H. 886–918=A.D. 1481–1512) of the Ottoman dynasty.

By Akhî Chalbî Yûsuf bin Junaid at Tûqânî اخى چلبي يوسف بن جنيد التوقانى, a famous Hanafî scholar of the 10th century A.H. He studied under several scholars, one of whom, Maulâ Khusraw Farâmurz (*d.* A.H. 885=A.D. 1480), is specially mentioned by his biographers. Our author spent the greater portion of his life as a teacher, and was a professor of the Madrasah Qalandarîyah in Constantinople. He died in A.H. 905=A.D. 1499; see Hadâ'iq al Hanafîyah, p. 356; Brock., vol. i, p. 376.

Beginning:—

الحمد لله الذي شرح صدر الشريعة الغرأ *

For other copies of the work see Berlin, Nos. 4552–3; India Office, Nos. 231–32; Âsafîyah, Nos. 165, 179; Râmpûr, Nos. 148–150.

Written in Nasta'lîq. Dated A.H. 1080.

Scribe: سيد عبد الحكيم.

No. 1659.

foll. 217; lines 25; size 14×9½; 9½×4.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Dated A.H. 1198.

Scribe: احمد خلف ملا فيض الله.

The scribe, at the end, says that he transcribed the present MS. for one Maulavi Muhammad Hasan.

No. 1660.

foll. 495; lines 20; size 10×7; 8×5.

The Same.

Another copy of the preceding work.
Written in Nasta'liq. Dated A.H. 1218.

No. 1661.

foll. 85; lines 19; size 13½×8¼; 8½×4.

The Same.

An incomplete copy of the preceding work, defective both at the beginning and at the end. It begins from كتاب البيع and ends with a portion of كتاب الهبة. The present copy corresponds with foll. 180–264ª of No. 1658 above.

The MS. was presented to the Library by His Excellency Lord Elgin, Viceroy and Governor General of India, in A.D. 1896.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1662.

foll. 175; lines 23; size 12½×8½; 8½×5.

الحاشيه على شرح الوقايه

AL ḤÂSHIYAT-U 'ALÂ SHARḤ AL WIQÂYAH.

A very useful gloss on Sharḥ al Wiqâyah (No. 1654 above), composed in A.H. 902.

By Aḥmad bin Yaḥyâ bin Muḥammad bin Sa'daddîn at Taftâzânî احمد بن يحيى بن محمد بن سعدالدين التفتازاني. He died in A.H. 916=A.D. 1510 (see No. 1523 above).

The MS. begins, without the preface, thus:—

قال المصنف.........جعل العلم........كتاب الطهارات انما قدم
هذا الكتاب لان العبادات مقصودة ذاتية ..... قوله اكتفى بلفظ الواحد انت
خبير بان المتبادر من العبارة ان لفظ المصدر الخ *

For two other copies of the work see Râmpûr, No. 145; Âṣafiyah, No. 50.

The colophon of the author runs :—

و قد فرغ من انتساخها مؤلفها الفقير الحقير المحتاج الى رحمة الله الغني احمد بن يحيى بن محمد بن سعدالدين التفتازاني في جمادي الاخر سنة اثني و تسعمائة الخ *

This is followed by the colophon of the scribe, indicating the date of transcription, thus :—

تم هذا الكتاب على يد الفقير محمد قاسم ابن احمد باقي في تاريخ سنه ٩٧٩ *

Written in Naskh. Dated A.H. 979.

Scribe : محمد قاسم ابن احمد باقى.

A seal on the title-page dated A.H. 1144, which reads thus :— منم ذرة محمد افتاب است, tells us that the MS. was in the possession of one Âftâb Muḥammad, who flourished in the 12th century A.H.

No. 1663.

foll. 417 ; lines 14 ; size 11 × 6½ ; 9 × 4½.

الفوائد العارفيه

AL FAWÂ'ID AL 'ÂRIFÎYAH.

A joint gloss on Wiqâyah (No. 1653 above) and on the commentary on the same, viz., Sharḥ al Wiqâyah (No. 1654 above), dedicated to Mu'izzaddîn Muḥammad 'Ârif, an Indian noble of the 12th century A.H.

By Sayyid Mahdî سيد مهدي, an Indian scholar of the 12th century A.H. He was a student of Imâmaddîn al Multânî, a scholar of Multan of the 12th century A.H., to whom he refers, on fol. 54ª of another work of his (No. 1664 below), as follows :— قال مولانا الاستاذ امام الدين الملتاني.

Beginning :—

الحمد لله الواحد الولى الهادي الى الدين القوي .... اما بعد فيقول المحتاج الى الرب الغني سيد مهدي الحنفى ان هذه الحاشية

المسماة بالفوائد العارفيه حل لمغلقات الوقايه و ايضاح بمعضلات شرح الوقاية
جعلتها تحفة لحضرة من اصطفاه........معزالدين محمد عارف *

We are not acquainted with any other copy of the work.
Written in Naskh. Dated A.H. 1183.

No. 1664.

foll. 200; lines 21; size $12\frac{1}{2} \times 8\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

هداية الفقه

HIDÂYAT AL FIQH.

A detailed gloss on Sharh al Wiqâyah (No. 1654 above).

By Sayyid Mahdi سيد مهدي, a scholar of the 12th century (see No. 1663 above).

Beginning :—

الحمد لله الذي هدانا و ما كنا لنهتدي ...... اما بعد فيقول
المحتاج الى الرب الغني سيد مهدي الحنفي ...... هذه حاشية على
شرح الوقايه ...... و سميتها بهداية الفقه الخ *

We are not acquainted with any other copy of the work.
Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1665.

foll. 333; lines 27; size $13 \times 8\frac{1}{2}$; 10×6.

مختصر الوقايه

MUKHTAṢAR AL WIQÂYAH.

An abridgment of Wiqâyat Ar Riwâyah (No. 1653 above), also known under the title of Nuqâyah. The author's purpose in producing this further abridgment of Hidâyah was to assist students to commit to memory more easily the points on jurisprudence contained in that work.

By 'Ubaidallâh bin Mas'ûd bin Tâj ash Shari'ah عبد الله بن مسعود بن تاج الشريعه, the author of Sharh al Wiqâyah (No. 1654 above),

who died in A.H. 744=A.D. 1343. The present work is divided into two volumes.

Vol. I.

Beginning:—

الحمد لله رافع اعلام الشريعة .... و بعد فان العبد المتوسل الى الله تعالى .... عبيد الله بن مسعود بن تاج الشريعة .... قد الف جدي و استاذي .... محمود بن صدر الشريعة .... كتاب وقاية الرواية في مسائل الهداية .... فمن احب استحضار مسائل الهداية فعليه ليحفظ الوقاية ومن اعجله الوقت فليصرف الى حفظ هذا المختصر عنان العناية الخ *

For other copies of the work see Berlin. No. 4562: Munich, No. 820; India Office. Nos. 234-5; Leid., No. 1805: Cairo, vol. iii, p. 143; Âṣafiyah, No. 134; Râmpûr, Nos. 535–41.

The present work was edited by Mirzâ Kâẓim Beg of Kâsân in Persia in A.D. 1845. It was lithographed there in A.H. 1290, and again in Lucknow in A.D. 1884.

Written in bold Naskh. Not dated; apparently 12th century A.H.

The present copy was bequeathed for the use of the public, in A.H. 1144, by one Ḥâji 'Abdarrazzâq, whose note at the beginning of both volumes runs thus:— و قف هذا الكتاب العبد الضعيف حاجي عبد الرزاق سنه ١١٤٤.

For two other works bequeathed by him see Lib. Cat., vol. xiii, Nos. 836-7.

The ten folios at the beginning contain quotations from different works.

No. 1666.

foll. 320; lines 7; size 13×8½; 10×6½.

Vol. II.

Continuation of the preceding volume, beginning from كتاب البيع.

Written in bold Naskh.

In both volumes each folio of the text is followed by two or three folios, written in Nasta'lîq, which contain explanations of the text drawn from different commentaries.

At the beginning of each volume is a seal of Maulavî Aḥmadallâh of Ṣâdiqpur, Patna City.

No. 1667.

foll. 439; lines 25; size 11 × 8½; 8 × 4½.

شرح مختصر الوقايه
SHARHU MUKHTASAR AL WIQÂYAH.

A detailed commentary on Mukhtasar al Wiqâyah (Nos. 1665–1666 above), which is noticed in Hâj. Khal., vol. vi, p. 373, under the title of Kamâl ad Dirâyah.

By Abu'l 'Abbâs Ahmad bin Muhammad bin Muhammad bin Hasan bin Yahyâ bin 'Alî bin Yahyâ ash Shumunnî ابو العباس احمد بن محمد بن حسن بن علي بن يحيى الشمني, commonly called Taqîaddîn تقي الدين, *a famous Hanafî scholar. He was born in Alexandria in* A.H. 787; and studied the different branches of Islamic learning in his native place and in Cairo. He received Ijâza for Hadîs from several traditionists, notably Wajihaddîn al 'Irâqî (*d.* A.H. 826=A.D. 1422; see Lib. Cat., vol. v, part ii, No. 318). Among his many pupils the most distinguished was Suyûtî (*d.* A.H. 911=A.D. 1505). He was a recognised authority, and composed works in Hadîs, Tafsîr, Jurisprudence and Philology. He died in Egypt in A.H. 872=A.D. 1467. See Husn al Muhâdarah, fol. 236[b]; Bugyat al Wu'ât, fol. 127[a]; Tâj at Tabaqât, vol. ix, fol. 559; Brock., vol. ii, p. 82.

Beginning:—

احمد الله على الهداية و الدراية الخ *

For two other copies of the work see Munich, No. 282; Cairo, vol. iii, p. 105.

Written in Nasta'lîq. Not dated; apparently 11th century A.H. The last 17 folios are written in Naskh in a later hand.

No. 1668.

foll. 205; lines 21; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4$.

شرح مختصر الوقايه

SHARHU MUKHTASAR AL WIQÂYAH.

An old copy of a useful commentary on Mukhtasar al Wiqâyah (Nos. 1665–1666 above), composed in A.H. 907; in two volumes.

By Abu'l Makârim bin 'Abdallâh bin Muhammad ابو المكارم بن عبد الله بن محمد, a Hanafi scholar of the tenth century A.H. The date of his death is not known; but he was alive in A.H. 907=A.D. 1501, as is evident from the date of composition given in the colophon quoted in the second volume.

Vol. I.

Beginning:—

نحمدک يا من شرع لنا احكام الدين القويم الخ *

For two other copies of the work see Munich, No. 283; India Office, No. 236.

Three folios at the beginning contain quotations from different works.

Marginal notes are not frequent.

No. 1669.

foll. 265; lines 21; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4$.

Vol. II.

Continuation of the preceding volume. The colophon of the author, quoted at the end, and indicating the date of composition, runs thus:—

قال المؤلف الفقير .... ابو المكارم ابن عبد الله ابن محمد
ستر الله عيوبه .... وكان الاتمام ..... في رجب المرجب من شهور
سنة سبع و تسعمائة الخ *

Both volumes are written in good Naskh. Dated A.H. 962.

Scribe: محمد علي ابن سيده على البخاري.

The colophon of the scribe runs thus:—

قد وقع الفراغ من تسويد هذا الكتاب .... فى سلخ ذى الحجة سنة اثني و ستين و تسعمائة على يدى اضعف العباد .... محمد على ابن سيد علي البخاري ببلدة فاخرة بخارى الخ *

No. 1670.

foll. 392; lines 24; size 10½×9½; 7×4.

The Same.

Another copy of the preceding commentary, in one volume.

Written in beautiful Nasta'liq. Not dated; apparently tenth century A.H. The MS. contains a beautiful frontispiece.

The following note on the title-page tells us that the MS. was for some time in the possession of 'Abdallâh as Sindi, who died in A.H. 996 (see No. 1759 below):—

قد تملک هذا الكتاب .... الشيخ عبد الله السندي الساكن في المكة المباركة الخ *

Two folios at the beginning contain quotations from different works, and these are followed by two folios which contain an index of the work.

No. 1671.

foll. 490; lines 24; size 9½×7; 6½×4½.

شرح مختصر الوقايه

SHARḤU MUKHTAṢAR AL WIQÂYAH.

A well-known commentary on Mukhtaṣar al Wiqâyah (Nos. 1665–1666 above).

By 'Abdal 'Ali bin Muḥammad bin Ḥusain al Barjandi عبد العلي بن محمد بن حسين البرجندي, a Ḥanafi scholar of the tenth century A.H., and a well-known author in various branches of Islamic learning. He studied under several scholars of whom Manṣûr bin Mu'inaddin

al Kâshî and Saifaddîn Aḥmad at Taftâzânî (*d.* A.H. 916=A.D. 1510) are specially mentioned by his biographers. He was alive in A.H. 930=A.D. 1523. See Ḥabîb as Siyar, vol. iii, part iv, p. 117; Ta'lîqât as Saniyah, p. 12; Ḥadâ'iq al Ḥanafiyah, p. 390; Rieu. Persian Cat., vol. ii, p. 453; Bûhâr Lib. Cat., vol. ii, p. 371. Brock., vol. i, p. 377, says that he died in A.H. 932=A.D. 1525.

Beginning:—

بتوفيقك نعتصم يا كريم اجلاس الحمد لله العزيز الكافي الخ *

For other copies of the work see Yeni., No. 482; Râmpûr, Nos. 283–84.

The commentary was lithographed in Lucknow in A.D. 1885.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 1672.

foll. 505; lines 21; size 9½×7; 7×4½.

جامع الرموز

JAMI' AR RUMÚZ.

A well-known commentary on Mukhtaṣar al Wiqâyah (Nos. 1665–1666 above), composed in A.H. 941. According to Ar Radd al Mukhtar, vol. i, p. 72, it cannot be regarded as a very reliable work.

By Shamsaddîn Muḥammad al Khurâsânî al Quhistânî شمس الدين محمد الخراساني القبستاني, a Ḥanafî scholar and the Muftî of Transoxiana. He was a native of Khurâsân, and studied under several scholars, notably Saifaddîn Taftazânî (*d.* A.H. 916=A.D. 1510). On leaving Khurâsân, he settled for some years in Quhistân: hence he is known as Quhistanî. Afterwards he went to Bukhârâ, where he was appointed Muftî. The date of his death is doubtful. According to some he died in A.H. 950=A.D. 1543; and according to others in A.H. 962=A.D. 1554. See Ḥâj. Khal., vol. iv, p. 374; An Nâfi' al Kabîr, p. 119; Brock., vol. i, p. 377.

Beginning:—

الحمد لله الذي فضلنا بتعليم اصول مبسوط الجامع الكبير من الاحكام الخ *

For other copies of the work see Munich, No. 284; Leid, No. 1808; India Office, No. 237; Berlin, No. 4563; Alger., No. 1007; Âṣafîyah, No. 52; Râmpûr, No. 181; Bûhâr Lib. Cat., No. 158.

The work was printed in Calcutta in A.D. 1858, and in Constantinople in A.H. 1289.

Written in Nasta'liq. Dated A.H. 1103.

Scribe : شيخ محمد بن شيخ عشور البخاري.

No. 1673.

foll. 156; lines 23; size 7½ × 4½; 5½ × 2½.

مختارات مجموع النوازل

MUKHTÂRÂT MAJMÛ' AN NAWÂZIL.

A beautiful copy of a very useful manual on jurisprudence.

Author: Burhânaddin 'Alî bin Abî Bakr bin 'Abdaljalil al Fargânî al Margînânî برهان الدين علي بن ابي‌بكر بن عبدالجليل الفرغاني المرغيناني. He died in A.H. 593=A.D. 1196; see Nos. 1629 above.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على نبيه المصطفى محمد و آله الطيبين الطاهرين اجمعين كتاب الطهارات الطهارة فى اللغة عبارة عن النظافة و في الشريعة عن غسل اعضاء مخصوصة الخ *

For other copies of the work see Yenî., Nos. 56–56; Râmpûr, No. 528.

At the beginning there are four folios which contain quotations from different works on jurisprudence; and these are followed by two folios, which contain a complete index of the work.

Written in beautiful Naskh, within gold-ruled borders, with a frontispiece. Dated the Madrasah Ḥâj Ḥasan of Constantinople, A.H. 1060.

The colophon of the scribe runs thus:—

قد وقع الفراغ من نسخ هذه النسخة الشريفة من تأليفات صاحب البدايه يوم الخميس ...... شهر ربيع الآخر سنة ستين و الف على يد الفقير سبحانه و تعالى عثمان بن ابي بكر ...... من حجرات مدرسة شهيرة بمدرسة الحاج حسن .... الواقعة في قسطنطنيه الخ *

No. 1674.

foll. 216; lines 19; size $7\frac{1}{4}\times4$; $6\times2\frac{1}{2}$.

الفتاوى السراجية

AL FATÂWÂ AS SIRÂJÎYAH.

The above title is found on the title-page, as well as in the colophon of the scribe, quoted below: and its correctness is confirmed by a reference in Khizânat ar Riwâyat, fol. 35ª (No. 1735 below), to a work with this title, from which is quoted the following passage, found verbatim in the present MS. on fol. 4ª:—

في السراجية سور الفيل و الخنزير و الكلب والاسد و ... نجس *

Dr. Hidâyat Ḥusain, in Bûhâr Lib. Cat., vol. ii, No. 168, notices the work incorrectly (and without identifying the author and the title of the work) under the title of Kitâb al Fiqh كتاب الفقه. The author's name is not given anywhere in the MS.; but the following three works are known to us under the title given above:—

(i) Al Fatâwâ as Sirâjîyah, by Sirâjaddîn 'Umar bin Isḥâq (*d.* A.H. 773=A.D. 1373); see Cairo, vol. iii, p. 112; and Berlin, No. 4824. The contents do not agree, however, with the contents of the present work.

(ii) Al Fatâwâ as Sirâjîyah by Abû Ṭâhir Muḥammad bin Muḥammad as Sajâwandî, a scholar of the 6th century A.H.; see Brock., vol. i, p. 379. The contents do not agree with the contents of our work.

(iii) Al Fatâwâ as Sirâjîyah, a work composed in A.H. 569 by Sirajaddîn al Aushî, a scholar of the 6th century A.H., Ḥâj. Khal., vol. iv, p. 358, mentions this work, without quoting the preface: but we know from a copy of the work, as lithographed in A.H. 1227, that its contents agree with the contents of our work.

The full name of Aushî runs thus:—علي بن عثمان الاوشي الفرغاني. He was a Ḥanafî scholar of the 6th century A.H., and composed the present work in A.H. 569. The date of his death is not known. See Brook., vol. i, p. 429; Al Jawâhir al Muḍîyah, vol. i, fol. 165.

Beginning:—

قال العبد الضعيف تولاه بعصمته و خص اسلافه برحمته هذا ما

اختصرته من كتاب سبق مني جمعه و تصنيفه و نظمه و تاليفه الخ *

The present work, as stated in the preface, is an abridgment of the author's larger work on jurisprudence.

For other copies see Bûhâr Lib. Cat., vol. ii, p. 168; Âṣafîyah, Nos. 69, 115.

For a lithographed copy of the present work, dated A.H. 1227, see Râmpûr, No. 369.

Written in good Naskh. Dated A.H. 1106.

Scribe: فخر الدين ابن محمد.

The scribe's colophon runs thus:—

قد اتفق الفراغ من كتابة هذه النسخة المباركة المسماة بالسراجية

.... على يد فخرالدين ابن محمد .... سنة ١١٠٦ *

No. 1675.

foll. 282; lines 41; size 14×9½; 11×7½.

ذخيرة الفتاوى

DAKHÎRAT AL FATÂWÂ.

There is no clue to the title anywhere in the MS.; but it is found in a reference in Khîzânat ar Riwâyat (No. 1735 below) where the following passage, found verbatim on fol. 85ᵇ, is quoted (fol. 242ᵇ) from a work entitled Dakhîrat al Fatâwâ: وللاب ولاية مطالبة الزوج بمهرابنة الكبير. The present work is an abridgment (by the author of the latter work) of Muḥîṭ, a comprehensive work on jurisprudence, referred to in Nos. 1618–19 above; for a copy of which see Cairo, vol. iii, p. 125. Both are standard works. In the preface of Muḥîṭ, the author tells us that he based his work on the following authorities:—(i) Mabsûṭ. (ii) Al Jâmiʿ al Kabîr. (iii) Al Jâmi, aṣ Ṣagîr (see No. 1593 above). (iv) Az Ziyâdât. (v) As Siyar. The present copy of the work is divided into four volumes, of which the last volume is wanting.

Vol. I.

Beginning (without the preface) thus:—كتاب الطهارة.

هذا الكتاب يشتمل علي سبعة ابواب و عشر فصلا الخ *

The following is the beginning of the work, quoted in Cairo, vol. iii, p. 51:—الحمد لله مستحق الحمد و الثناء.

The present volume contains thirteen *Kitâb*, as under.

I. Foll. 1–17[a]. كتاب الطهارة. Sub-divided into 7 *Bab* and 10 *Faṣl*.

II. Foll. 17[b]–62. كتاب الصلوة. Sub-divided into 25 *Faṣl*.

III. Foll. 63–72[a]. كتاب الزكوة. Sub-divided into 10 *Faṣl*.

IV. Foll. 72[b]–76[a]. كتاب الحج. Sub-divided into 11 *Faṣl*.

V. Foll. 76[b]–98. كتاب النكاح. Sub-divided into 28 *Faṣl*.

VI. Foll. 99–137[a] كتاب الطلاق. Sub-divided into 26 *Faṣl*.

VII. Foll. 137[b]–156. كتاب النفقات. Sub-divided into 5 *Faṣl*.

VIII. Foll. 157–169. كتاب العتاق. Sub-divided into 9 *Faṣl*.

IX. Foll. 170–173[a]. كتاب الولاء. Sub-divided into 4 *Faṣl*.

X. Foll. 173[b]–224[a]. كتاب الايمان. Sub-divided into 26 *Faṣl*.

XI. Foll. 224[b]-233[a]. كتاب الحدود. Sub-divided into 8 *Faṣl*.

XII. Foll. 233[b]–241[a]. كتاب السرقة. Sub-divided into 8 *Faṣl*.

XIII. Foll. 241[b]–282. كتاب السير. Sub-divided into 26 *Faṣl*.

Author: Maḥmûd bin Aḥmad bin 'Abdal'azîz al Bukhâri aṣ Ṣadr ash Shahîd محمود بن احمد بن عبد العزيز البخاري الصدر الشهيد. The author's name is sometimes given as Muḥammad; but in his preface to Al Muḥîṭ, quoted in Ṭabaqât al Aḥnâf, fol. 220[a], he gives his name as Maḥmûd, which may therefore be taken as correct. He was an eminent jurist of his age. The following works of his are known to us, viz.:—(i) Muḥîṭ. (ii) The present work. (iii) Al Fawâ'id al Burhânîyah. (iv) Tatimmah. (v) Commentary on Al Jâmi'aṣ Ṣagîr. (vi) Commentary on Adab al Qâḍî. (vii) Aṭ Ṭarîqat al Burhânîyah. (viii) Al Wâqi'ât. We do not know for certain the date of his death. Brock., vol. i, p. 375, says that he was alive in A.H. 570=A.D. 1174; and we know also from the following reference in Mujmal Faṣîḥi, fol. 125[b], that he made Hajj in A.H. 603:—

سنة ثلاث و ستمائة .... رفتن برهان الدين صدر جهان بحج وهو

محمد ابن احمد بن عبد العزيز بن مازة البخاري *

There is some presumption, therefore, in favour of the date given in Cairo, vol. iii, p. 51, as the date of his death, viz., A.H. 616= A.D. 1219.

For two other copies of the work see Yenî, Nos. 613–8; Cairo, vol. iii, p. 51.

The first two folios are illuminated.

Written in good Naskh. Not dated, apparently 10th century A.H.

No. 1676.

foll. 188; lines 41; size 14×9½; 11×7½.

Vol. II.

Continuation of the preceding volume, beginning with كتاب الاقرار thus:—

هذا الكتاب يشتمل على احد و عشرين فصلا الخ *

The present volume contains eight *Kitâb*, as under.

I. Foll. 1–21ᵃ. كتاب الاقرار. Sub-divided into 21 *Faṣl.*

II. Foll. 21ᵇ–30. كتاب الهبة. Sub-divided into 15 *Faṣl.*

III. Foll. 31–125ᵃ. كتاب البيوع. Sub-divided into 23 *Faṣl.*

IV. Foll. 125ᵇ–133. كتاب الصرف. Sub-divided into 12 *Faṣl.*

V. Foll. 134–148. كتاب الشفعة. Sub-divided into 17 *Faṣl.*

VI. Foll. 149–160. كتاب القسمة. Sub-divided into 10 *Faṣl.*

VII. Foll. 161–165. كتاب الحيطان. Sub-divided into 7 *Faṣl.*

VIII. Foll. 166–188. كتاب الوقف. Sub-divided into 23 *Faṣl.*

The first two folios of the present volume are lavishly illuminated.

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 1677.

foll. 302; lines 27; size 10½×6½; 8½×4½.

Vol. III.

Continuation of the preceding volume, beginning with كتاب الدعوي thus:—

هذا الكتاب يشتمل على اربعة و عشرين فصلا *

The present volume contains eight *Kitâb*, as under.

I. Foll. 1–110.ᵃ كتاب الدعوى. Sub-divided into 24 *Faṣl.*

II. Foll. 110ᵇ–118ᵃ. كتاب دعوة النسب. Sub-divided into 20 *Faṣl.*

III. Foll. 118ᵇ–129ᵃ. كتاب الغرور. Sub-divided into 10 *Naw'.*

IV. Foll. 129ᵇ–130ᵃ. كتاب مسائل الا شجار. Sub-divided into a few *Mas'alah.*

V. Foll. 130b–200a. كتاب الجنايات. Sub-divided into 24 *Faṣl.*

VI. Foll. 200b–261. كتاب الوكالة. Sub-divided into 23 *Faṣl.*

VII. Foll. 265–296a. كتاب الكفالة. Sub-divided into 21 *Faṣl.*

VIII. Foll. 296b–302. كتاب الحوالة. Sub-divided into five *Faṣl.*

This volume, which ends thus:—و يتلوه كتاب الحيل, tells us that the next volume begins from كتاب الحيل.

Written in fair Naskh. Not dated; apparently 10th century A.H. The handwriting differs from that of the two previous volumes.

No. 1678.

foll. 221; lines 31; size 10½×7; 7½×5.

الفتاوى الظهيريه

AL FATÂWÂ AẒ ẒAHÎRÎYAH.

An old copy of a very reliable work on jurisprudence, divided into two volumes.

Vol. I.

Beginning:—

الحمد لله المتفرد با لعلاء و المتوحد بالبقاء *

Author: Ẓahîraddîn Abû Bakr Muḥammad bin Aḥmad al Qâḍî al Muḥtasib ظهير الدين ابوبكر محمد بن احمد القاضي المحتسب, a Qâḍî and Muḥtasib (Inspector of weights and measures) of Bukhârâ. He studied under his father and others, and completed the study of jurisprudence under Ḥasan bin 'Alî al Margînânî, a distinguished jurist of the 6th century A.H.; see Al Jawâhir al Muḍîyah, vol. i, fol. 87a. The author of Fuṣûl al Ustrushnî (No. 1681 below) calls him an Imâm of jurisprudence of his age. Another work of his, which is known to us, is Al Fawâ'id Aẓ Ẓahîrîyah; for a copy of which see Paris, Nos. 856–7. He died in A.H. 619=A.D. 1222. For his life see Al Jawâhir al Muḍîyah, vol. i, fol. 197a; Ṭabaqât by 'Alî Qâri, fol. 117a; Brock., vol. i, p. 379.

For two other copies of the present work see Râmpûr, Nos. 371–72; Âṣafîyah, No. 8.

For an abridgment by 'Ainî (*d.* A.H. 855=A.D 1451) see Ḥâj. Khal., vol. iv, p. 362.

This volume is defective at the end for the want of two folios.

Written in Naskh.

The contents of the present volume are given on the title-page.

No. 1679.

foll. 269; lines 31; size 10½×7; 7½×5.

Vol. II.

The second volume of the preceding work, beginning from كتاب الوقف, thus:—

هذا الكتاب يشتمل على ثلثة اقسام القسم الاول يشتمل على خمس فصول الخ *

The colophon runs thus:—

تم الكتاب بحمد الله وعونه .... و كان الفراغ من كتابته .... سنة اربع و اربعين و تسعمائة الخ *

The contents of the volume are also given on the title-page. Both volumes are written in good Naskh. Dated A.H. 924.

No. 1680.

foll. 439; lines 27; size 13×8½; 10×6.

The Same.

Another copy of the preceding work, two volumes bound in one. Written in fair Naskh. Not dated but a seal of Qâḍi Nûralḥaqq dated A.H. 1090 says that it was written in or before that year. Nine folios containing contents of the work are attached at the beginning.

No. 1681.

foll. 478; lines 26; size 10½×7½; 7½×4.

فصول الا ستروشني

FUṢÛL AL USTRÛSHANÎ.

A very reliable work on jurisprudence, dealing with Mu'âmalât (legal transactions), composed in A.H. 625. A large number of works is quoted, each quotation being followed by the name of

the work from which the passage is quoted. The author spent 32 years and 7 months in the compilation of the work.

Author: Muḥammad bin Maḥmûd al Ustrûshanî محمد بن محمود الاستروشني, a Ḥanafî scholar of repute, who studied under his father and others. He is chiefly known to us as a pupil of the author of the preceding work, under whom he studied jurisprudence. He was the author of several works, two of which are mentioned by Brock., vol. i, p. 380. He died in A.H. 632=A.D. 1234. For his life see Ṭabaqât by 'Alî Qârî, vol. 171[b]; Ṭabaqât Al Aḥnâf, fol. 353; Cairo, vol. iii, p. 31; Ḥadâ'iq al Ḥanafîyah, p. 250; Brock., *loc. cit.*; Ḥâj. Khal., vol. iv, p. 433, where the date of the author's death is omitted.

Beginning:—

الحمد لله الذي مهد دين الاسلام .... و بعد

فقد قال محمد بن محمود الاستروشني .... و سميته كتاب

الفصول *

For other copies of the work see Yenî, No. 384; Râmpûr, Nos. 446–47.

The present copy is incomplete for 24 folios, viz., foll. 109–133, which are left blank. The contents of the work are described in three folios at the beginning.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 1682.

foll. 268; lines 25; size 12×8½; 9×5½.

صنوان القضاء و عنوان

الافتاء

ṢUNWÂN AL QAḌÂ' WA 'UNWÂN AL IFTÂ'.

A work on jurisprudence, dealing with the duties of a Qâḍî. The following authorities are chiefly quoted in the present work:— (i) Al Mabsûṭ. (ii) Al Jâmi' aṣ Ṣagîr (No. 1593 above). (iii) Al Jâmi' al Kabîr. (iv) Az Ziyâdâṭ. (v) As Siyar al Kabîr. (vi) Dakhîrat al Fatâwâ (Nos. 1675–77 above). (vii) Al Aqḍiyat aẓ Ẓahîrîyah. (viii) Sharḥu Adab al Qâḍî.

Author: Muḥammad bin Muḥammad bin Ismâ'îl al Khaṭîb al Ushfûrqânî محمد بن محمد بن اسماعيل الا شفور قاني. No account of our author is given in the usual works of reference. The date of the commencement of composition of the present work given in the preface, viz., A.H. 642, tells us that he was a scholar of the 7th century A.H. Further, we come to learn from the preface that our author left Khurâsân for India, when Khurâsân was attacked by the Tartars in A.H. 616 (see Ḥabib as Siyar, part iii, p. 23; Mujmal Faṣîhe, fol. 128). Most probably the author settled in Delhi, when he composed the present work. The work is divided into the following 5 *Bâb*; each *Bâb* being sub-divided into several *Faṣl* and some of the *Faṣl* being again sub-divided into *Naw'*.

I. Foll. 2–10a. الباب الاول في فواتحة الكتاب. This *Bâb* is sub-divided into five *Faṣl*.

II. Foll. 10b–20a. الباب الثاني في مجامع آداب القضاء. This *Bâb* is sub-divided into five *Faṣl*.

III. Foll. 20b–180a. الباب الثالث فيما ينبغي للقاضي ان يجيب الطالب في احضار المطلوب. This *Bâb* is sub-divided into five *Faṣl*. The last three *Faṣl* are sub-divided into several *Naw'*.

IV. Foll. 180b–253a. الباب الرابع فيما ينبغي للقاضي ان يفعل وان لا يفعل. This *Bâb* is sub-divided into five *Faṣl*; and the last four *Faṣl* are sub-divided into several *Naw'*.

V. Foll. 253b–268. الباب الخامس في الدعاوي و البينات. This *Bâb* contains one *Faṣl*.

Beginning:—

الحمد لمن انصحت بتقدسه الامشاج على صموتها صرحت بتفرده الدواج عند سكوتها .... قال العبد الداعي للمسلمين بالخير محمد بن محمد بن اسمعيل الخطيب الاشفورقاني .... لما فرغت من نثر درر الاشارات ...... سألني اخواني قرر عيون الاسلام ..... فعرضت عليهم وقوعي في القصور ... بواسطة هجوم الهموم ...... و هطول سحائب النور في بلاد خراسان و مفارقة الاوطان و ازدحام الاشغال باهتمام الاحوال بعد الوقوع في ارض الهند ...... و سميته صنوان القضاء و عنوان الافتاء و ابتدأت املائه في الثلث و العشرين من جمادي الاولى سنة اثنين و اربعين و ستمائة ...... في مقصورة الجامع لحضرة الدهلي حرسها الله تعالى من الآفات *

Only two other copies of the work are known to us, viz., Âṣafîyah, No. 33, and No. 1683 below.

Written in Naskh. Not dated; apparently 9th century A.H.

No. 1683.

foll. 273; lines 23; size 6½×8; 8½×4½.

The Same.

Another copy of the preceding work, defective both at the beginning and at the end.

Written in Naskh. Not dated; apparently 10th century A.H.

The present copy in A.H. 1090 was in the possession of Qâḍî Nûralḥaqq of Delhi. In A.H. 1148, it was in the possession of one Muḥammad Aslam, whose seal is found on the title-page. Again in A.H. 1186, the MS. came into the possession of Muftî 'Abdarraḥîm, whose seal, dated A.H. 1186, is found on the title-page.

No. 1684.

foll. 119; lines 15; size 7×5½; 5½×4¼.

المختار في فروع الحنفية

AL MUKHTÂR FÎ AL FURÛ' AL ḤANAFÎYAH.

An old copy of the four leading authorities on jurisprudence, viz., the present work, Majma'al Baḥrain (No. 1614 above), Wiqâyat ar Riwâyah (1653 above) and Kanz ad Daqâ'iq (No. 1689 below). The author in response to the eager desire of his students, composed a commentary on the present work; for a copy of which see Paris, No. 879.

Author: Abu'l Faḍl Majdaddîn 'Abdallâh bin Maḥmûd bin Maudûd al Mauṣilî ابوالفضل مجدالدين عبد الله بن محمود بن مودود الموصلي, a well-known Ḥanafî scholar of the 7th century A.H. He was born in Mauṣil in A.H. 599, and studied in his native place under his father and others, but completed the study of jurisprudence under Jamâladdîn ad Dimashqî (*d.* A.H. 636=A.D. 1238), a well-known jurist of the 7th century A.H. Our author was a Qâḍî of Kûfâ, and

afterwards a professor in a Madrasah of Bağdâd. He died in A.H. 683=A.D. 1284. For his life see Al Jawâhir al Mudîyah, vol. i, fol. 130[b]; Ṭabaqât al Aḥnâf, fol. 234; Tâj aṭ Ṭabaqât, vol. viii, part ii, fol. 337; Ṭabaqât by 'Alî Qârî, fol. 131[b]: Ḥadâ'iq al Ḥanafîyah, p. 262; Brock., vol. i, p. 382.

Beginning:—

الحمد لله على جزيل نعمائه احمده على جليل آلائه ...... و بعد
فقد طلب الي من وجب جوابه على ان اجمع له مختصرا على مذهب
الا مام الا عظم ...... وسميته المختار للفتوى الخ *

For other copies of the work see Berlin, Nos. 4565-6; Goth., No. 1009; Munich, Nos. 290-1; Leid., No. 1815; Br. Mus. Suppl., No. 283-3; Paris, Nos. 875-7; Cairo, vol. iii, p. 119.

The title of the work and the author's name are written on the title-page within gold-ruled borders.

Written in bold Naskh. Dated A.H. 953.

Scribe: محمد بن محمد المصري.

No. 1685.

foll. 372; lines 25; size 11½×9½; 7½×6½.

فصول الاحكام في اصول الاحكام

FUṢÛL AL IḤKÂM FÎ UṢÛL AL AḤKAM.

A well-known work on jurisprudence, dealing with Mu'âmalât (legal transactions), divided into forty *Faṣl*. The materials are borrowed from the Fuṣûl Ushtrûshanî (No. 1681 above). On fol. 354[a], our author criticises Bukhârî severely for his acceptance of the theory (الايمان مخلوق), which is contrary to Islamic doctrine. The work was composed in Samarqand in A.H. 651. Ḥâj. Khal., vol. iv, p. 440, first says that Jamâladdîn bin 'Imâdaddîn al Ḥanafî جمال الدين بن عماد الدين الحنفي, (*d.* A.H. 808=A.D. 1405) is the author of the present work; but adds that, according to some, the author is Abu'l Fatḥ Zainaddîn bin Abî Bakr 'Imâdaddîn bin 'Alî bin Abî Bakr bin 'Abdaljalîl al Farğânî ابوالفتح زين الدين بن ابي بكر عماد الدين بن علي بن ابي بكر بن عبد الجليل الفرغاني, who was alive in A.H. 670. We know from the colophon of the copy (No. 1686) below that the

work was composed in A.H. 651. Hence Abu'l Fatḥ must be the author, as stated by Brock., vol. i, p. 382, on the authority of three catalogues in which the work is noticed; and not Jamâladdin, as stated in Âṣafiyah, Nos. 18–19. The colophon runs as follows:—

جالب هذا الفصل النفيسة و كاتب المسائل الانيسة ابو الفتح
بن ابي بكر بن على بن عبد الجليل الفرغاني المرغيناني نسباً ......
نجزت كتابته في اواخر شعبان سنة احد و خمسين و ستمائة ......
بالمدرسة الميمونة محال البلدة الفاخرة سمرقند الخ *

Beginning:—

باسمه يبدأ كل كتاب و يختم الخ *

For other copies of the work see Br. Mus., No. 1606; Cairo, vol. iii, p. 97; Âṣafiyah, Nos. 18, 19; Berlin, No. 4888, where the contents of the work are fully described.

Written in good Naskh. Dated A.H. 832. One folio at the beginning is added in a later hand.

Scribe: محمد بن احمد بن ابي يزيد بن عبد الحفيظ.

No. 1686.

foll. 406; lines 31; size 10½ × 7; 7½ × 4½.

The Same.

Another copy of the preceding work.

Written in Naskh. Not dated; apparently 9th century A.H. Three seals of the following distinguished persons of the Court of Shâhjahân (A.H. 1037–1069 = A.D. 1628–1659) are found on the title-page:—(i) I'timâd Khân. (ii) Rafî'addin. (iii) 'Abdarrashîd Dailamî.

Three 'Arḍdîdah are also found on the title-page.

A note at the beginning, says that the MS. was at one time in the possession of 'Abdallâh bin Mîrak bin 'Abdalḥamîd, a scholar of the 10th century A.H.

The present MS. is one of a number of books presented to the Library in 1918 by 'Abdalmajîd, a Zamîndâr of Terighat, one of the mahallahs of Patna City.

No. 1687.

foll. 478; lines 26; size 10½ × 7½; 7½ × 4½.

The Same.

Another copy of the preceding work, defective at the end.

Written in good Naskh. Not dated; apparently 9th century A.H.

One folio is added at the end in a later hand.

No. 1688.

foll. 371; lines 27; size 10½ × 6; 7½ × 3½.

The Same.

Another copy of the preceding work.

Written in beautiful Nasta'lîq. Within gold-ruled borders. Dated A.H. 1029.

No. 1689.

foll. 75; lines 13; size 9¼ × 6; 6½ × 3½.

منية المصلي

MUNYAT AL MUṢALLÎ.

A famous work on jurisprudence, dealing with purification and prayer (طهارة و صلوة). It is taught in almost all madrasahs; and several authors have produced commentaries on the same.

Author: Sadîdaddîn al Kâshgarî سديد الدين الكاشغرى. The date of his death is not known; but, according to Brock., vol. i, p 432, he was a Ḥanafî scholar of the 7th century A.H., and this may be accepted since he quotes Qunya, the author of which died in A.H. 658 (see Cairo, vol. iii, p. 99), and does not refer to any work composed in the 8th century A.H.

Beginning:—

الحمد لله رب العالمين .... و سميته منية المصلي *

For other copies of the work see Cairo, vol. iii, p. 139; Berlin, Nos. 3542–46; Âṣafîyah, No. 258; Râmpûr, Nos. 585–89.

This work has been frequently printed and lithographed.
Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 1690.

foll. 251; lines 33; size $12\frac{1}{4} \times 8\frac{1}{2}$; 8×5.

حلية المحلى

ḤULYAT AL MUḤALLÎ.

A very useful commentary on Munyat al Muṣallî (see No. 1689 above), composed in A.H. 865.

By Muḥammad bin Muḥammad al Ḥalabî محمد بن محمد بن محمد الحلبي, commonly called Ibn Amîr al Ḥâjj (ابن امير الحاج), a Ḥanafî scholar of repute. He studied different branches of Islamic literature under distinguished scholars of his age, and in jurisprudence is known to us as a pupil of Ibn Humâm (see No. 1643 above). Two other known works of his are Dakhîrat al Faqr and Sharḥu Muqaddîmat Abul Laiṣ as Samarqandî. For an autograph note of his see Lib. Cat., vol. v, Part ii, No. 322. He died in A.H. 879=A.D. 1474; see Ḥadâ'iq al Ḥanafîyah, p. 334, and Brock., vol. i, p. 432.

Beginning:—

الحمد لله عظيم الفضل .... و بعد فيقول العبد الفقير

.... محمد بن محمد بن محمد الشهير بابن امير الحاج

الحلبي الخ *

For other copies of the work see Cairo, vol. iii, p. 41; Paris, Nos. 1147–8.

The author's colophon runs thus:—

نجز تبئيض هذا السفر .... محمد بن محمد بن محمد

.... الحلبي .... سنة خمس و ستين و ثمانمائة *

Written in good Naskh. Dated A.H. 1109.

Scribe: عصمة الله ولد شيخ فتح محمد.

A seal bearing the inscription لسان السلطان محمود الدولة منشي محمد صفدر خان بهادر is found on the title-page; for which see No. 1502 above.

No. 1691.

foll. 269; lines 13; size 10×6; 6×3.

مختصر غنية المتملي

MUKHTAṢARU ĠUNYAT AL MUTAMALLÎ.

An abridgment of Ġunyat al Mutamallî, which is a detailed commentary in two volumes on Munyat al Muṣallî (see No. 1689 above). Both the larger commentary and the present abridgment are the work of Ibrâhîm bin Muḥammad bin Ibrâhîm al Ḥalabî ابراهيم بن محمد بن ابراهيم الحلبي, a Ḥanafî scholar of repute. He was born in Ḥalab in A.H. 880, and studied in Ḥalab and Cairo. He was a Khaṭîb of the Mosque of Sulṭân Muḥammad in Constantinople, and was known for his devotion to literary work. Nine of his works are enumerated in Brock., vol. ii, p. 432. Ibrâhîm died in A.H. 956= A.D. 1549. For his life and works see Ḥadâ'iq al Ḥanafîyah, p. 376; Tâj at Ṭabaqât, vol. x, fol. 382.

Beginning:—

الحمد لله الذي جعل العبادة مفتح السعادة الخ *

For other copies of the work see Munich, Nos. 166–86; Leid., No. 1813; India Office, No. 359; Paris, Nos. 1149–51; Alger., Nos. 778–86; Cairo, vol. iii, p. 69.

The work was printed in Constantinople in A.H. 1312.

Written in fair Naskh. Dated A.H. 1161.

Scribe:—محمد حسين.

Marginal notes are found throughout the copy.

Two folios at the beginning contain an index.

No. 1692.

foll. 133; lines 19; size 10½×6; 8×7½.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

THE END.

Printed by P. Knight, Baptist Mission Press, Calcutta.